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EXPOVNDED BY THEODORE BEZA, partly in manner of a Commentary, partly in manner of a Paraphrase.

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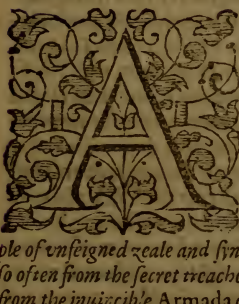
Bèze Théodore de

Faithfully translated out of Latine into English.

PRINTED BY IOHN LEGATT, Printer to *the Vniuersitie of* Cambridge.

And are to be sold at the signe of the Sunne in Paules Churchyard in London.

TO THE MOST MIGHTIE AND GRA-tious *Princesse Elizabeth by* the grace of God Queene of England, Fraunce, *Ireland, and the Ilands neere adioyning, nourcing* mother to the French, Duch, and Italians, exiles for *the profession of Christ, and the victorious defendresse of the* whole true Christian religion, THEODORE BEZA wisheth all happines and peace from the Lord.



Almightie God, most excellent Princesse, who hath aduaunced you to the gouernement of manie Kingdomes, beeing deliuered out of the lyons iawes in your tender yeares: who would that you should not only gouerne so manie and diuers people with your royall scepter, but should also go before them all in the example of vnfeigned zeale and syncere affection: who defending you so often from the secret treacheries of disloyall subiects at home, and from the inuincible Armada *of a mightie and cruell enimie abroad, the winde and seas fighting for you, hath preserued & most miraculously deliuered your royall person and kingdome together with so manie godlie soules, being shrouded vnder the shadow of your most gratious protection: almightie God, I saie, thus dealing with you, maie most iustlie accuse vs as most vnthankefull of all men, vnlesse we shall extoll with a solemne thankesgiuing this so great and heauenlie a blessing; and also make knowne vnto the world both in word and writing those benefits, which he by your meanes hath bestowed vpon vs. Neither truelie is there anie suspition of flatterie to be feared, where a man must needes either speake as the truth is, or else incurre the monstrous vice of ingratitude. And that wee*

also, albeit dwelling so farre of in the borders of Daulphiny, *should account our selves in the number of those, who are vnder your protection, that your princelie bountie hath caused, whereby (renewing that example of the primitiue Church so greatlie commended by the Apostle) yow did most liberallie releeue and succour our citie of* Geneua *in those most miserable times of pestilence, famine and warre, insomuch that we worthely ascribe no small part of our deliuerance to your, and your English subiects true christian liberalitie. As I was thinking of these things, most noble Queene, according to the charge which in this Church is committed vnto me, partlie the renewed miserie and calamitie of a farre more daungerous warre, wherewith we now at this present are distressed, called a fresh into my remembrance againe that your exceeding benefit, partlie an other occasion opened a most readie waie how to performe this dutie. For so it fell out, what time that moste sauadge enimie assailed yow, and the miseries of the French Churches greatlie disquieted vs, and the enimie hard at our gates scarcelie suffered vs to breath, that euen at the verie same time I expounded the historie of* Iob *in this schoole, as an argument most fitt for these wretched times. For be it that* Abraham, Moses, *&* David *are for their sound and immoueable faith most worthelie commended; yet notwithstanding the praise of patience doth as it were by a speciall prerogatiue belong vnto* Iob, *as the onelie man we read of, whom Satã & his ministers with greatest rage assailed, & who more couragiously euen to the end withstood both their assaults & his own infirmities, although not altogither without some token of humane frailtie. For all other christian vertues fight against seuerall vices; but patience, which the Greekes by a more significant worde call* ὑπομονὴν, *both vpholdeth and supporteth them in their conflicts, otherwise not like to holde out, and alone in the end obteineth the crowne: which is the cause that that common enimie of mankinde doth with greater furie and outrage bend all his force against this vertue, then against all other vertues beside. Now such things as came into my mind in expounding this part of Scripture, when I had first gathered them into breefe notes and after more diligentlie perusing them, at the request of some of my hearers was intended to publish them, I did thinke for manie and most iust causes that they were fit to be dedicated to none rather then to your excellent maiestie. For although God hauing compassion on the people vnder your*

gouern-

gouernement, hath not permitted Sathan to doe that against you, which he suffered him to doe vnto Iob: yet it cannot be doubted but that, that worker of mischiefe hath for these manie yeares space thorough the wicked practises of your domestical and forreine enimies, vexed and pearced your most godlie soule with infinite and almost incredible cares: yea and it is cleare, that you, beholding all those thinges which befell Iob, in manie of those oppressed exiles flying vnto you for refuge, haue in a manner so sensiblie felt (such hath your compassion alwaies bene towardes them) all their afflictions, as if they had verie neerelie touched your owne person: all which greeuances you, treading in the steppes of this our Iob, haue borne out with meruеilous constancie and patience, neither being dismaied at the monstrous conspiracies of perfidious traiters, nor terrified with the threatnings & forcible inuasions of forreine enimies, relying whollie upon Gods prouidence and the testimonie of a good conscience. Hereunto is added, that that notable question of Gods prouidence in ruling of the whole world, in which is discussed how that parcialitie, which is commonlie seene in the aduersitie of the godlie and prosperitie of the wicked, maie be reconciled with gods iustice, necessarie to be knowne of all christians, and especiallie of those, who are aboue others in authoritie, that they maie continue couragious and constant, that question, I saie, wherеat the Epicures, as it were, caried upon the rockes, haue alreadie made shipwracke, the other Philosophers haue violentlie rushed, and manie also at this daie are grounded; is no where in all my bookes of diuinitie more largely and fullie disputed of, no where handled in a more manifest and certeine application to a particular example, no where determined more plainelie by the worde of God: whereby I hope it will come to passe, that you hauing had experience of these things both in your selfe and others, shall hence take no small delight. Moreour, whereas you, most vertuous Queene, being excellentlie well seene in all the liberall sciences (an example most rare in all ages) are accustomed, as I heare, to peruse the bookes of old writers both Greeke and Latine, here truelie you shal find, or haue already found that which may satisfie your desire. For besides that this writer doth most diuinelie, by the direction of Gods spirite, determine of matters, he doth also learnedly, grauelie and eloquentlie discourse of naturall things, and those visible workes of God full of admiration, in which his inuisible power and

Godhead are seene, that not any one of those sacred bookes, which are extant, may be iustlie compared to this in the handling of this argument: much lesse doth any prophane Philosopher, vvhen he speaketh most trulie, attaine to the grauitie and heauenlie maiestie of this vvriter. But this booke, then the which there is none in all the Bible, if I be not deceiued, no not Moses *himselfe, of greater antiquitie, is in manie places made verie obscure to vs and hard to be vnderstood, partly by reason of the profoundnes of the things them selues here debated among most wise men, and not to be conceaued of euery one; partlie by diuers straunge vvords & also phrases differing from the pure* Hebrue *(for euen then the puritie not onelie of religion, but also of the* Hebrue *tongue, as the state of humane things is alvvaies mutable, began to decaie among this people comming some of the Stocke of* Esau, *and some of* Cethura, *& being by little and little scattered here and there throughout the countries neere adioyning;) partlie also by certaine vvordes that are not anie vvhere else found, about vvhich the* Hebrevve *interpreters, though otherwise verie skilfull in the tongue, doe greatlie troubl'e themselues. Wherefore the learned diuines of former ages, both* Greeke *and* Latine, *in the time of barbarisme deserued great commendation, who studied to inlighten this confused darknes. And yet trulie vvhosoeuer vvill examine those their expositions, although godlie and learned, by the rule of the true* Hebrevve *context, as in deed he ought, shall find them oftentimes (vvith their good leaue be it spoken) cleane beside the scope of the vvriter. Whereby vve maie see howv much better it is, from the time of the Apostles and those famous Euangelists, since the gift of tongues and interpretation ceased in the* Greeke *and* Latine *Churches, for the Church to draw the truth, vvonderfullie deliuered vnto vs from the beginning of the vvorld in the bookes of holie Scripture, and afterward deriued into the riuers as it vvere of the* Greeke *tongue, by the Apostles, how much better, I say, it is, to fetch the truth out of the verie fountaine and thence to conueigh it vnto others, then out of the pooles, that is, out of the* Greeke, *such as it is at this daie, and that common* Latine *translation; both trulie as in the beginning not pure enough, so aftervvard maruelouslie corrupted. And although that learned Father* Ierom *tooke vpon him a labour verie profitable for the Church, in cleansing those corruptions of the* Latine *translations, as farre as his abilitie serued him; neuerthe-*

lesse

leſſe much droſſe as yet remaineth behind. I omit that cuſtome which hath continued euer ſince Origenes time, I ſay not of inuerting the naturall ſence of the ſacred text to the framing of certaine ſtraunge allegories, but euen of marring and peruerting it; (for why ſhould not I ſpeake that vvhich the matter it ſelfe witneſſeth?) In which thing manie excellent men, I vvot not by vvhat fatall iudgement of God, haue paſſed meaſure, if there can be anie meaſure in doing amiſſe. Let them therefore conſider how well they looke to themſelues and prouide for the Church of God, who, albeit the knowledge of tongues and artes be through the great benefite of God reſtored in this our age, alledging for their excuſe the corrupting of the Hebrue volumes by the Iewes, and the diuerſitie of the Greeke copies of the newe teſtament, doe ſtreightlie charge & commaund vs againſt the auncient decrees of their owne Popes, to reſt in the vulgare Latine tranſlation amongſt them, and that without all manner of exception: which is all one as if in great plentie of corne they ſhall bid vs to feede vpon acornes. Farre be it therefore from all Chriſtians that be in their right vvits, to obey this ſo abſurd, ſo vnreaſonable and ſo damnable a decree of the Councel, or rather conuenticle of Trent. Let them rather enioy ſo great a benefit, which God hath beſtowed vpon them, being moſt neceſſarie for the reſtoring of Chriſtian religion. As for the olde tranſlations, vvhereof Auguſtine hath left in writing long agoe, that the Greeke interpreters of holie ſcripture may be numbred, but the Latine are without number, I vvish no man ſhould deſpiſe them, but I vvould haue all read with iudgement; in ſuch ſort that thoſe vvhich are able, ſhould haue recourſe to the originall, & thoſe which can not, ſhould betake them to commentaries, and diligentlie in the feare of God weigh the arguments and reaſons of the different interpretation both of the old and new writers. For this can not, neither ought it to be diſſembled, that thoſe tranſlations, for the moſt parte, of the holie Scriptures, are partly through the vnskilfulnes of thoſe mother tongues, and partlie thorough negligence of thoſe that copied them out, ſo corrupted and ſo manie waies depraued, that as yet none of thoſe diuines, vvhome in this more happie age in this reſpect, God hath ſtirred vp to cleanſe his temple, neither profound knowledge, nor intollerable labour and paines, could reſtore and make perfit.

With this determination about 40. yeares ſince, vvhen I had vvhollie giuen my ſelfe to the ſtudie of diuinitie, howſoeuer being

furnished with the knowledge of the Greeke *tongue, I began to compare those so diuers translations of the newe testament first with the Originall it selfe, and afterward with the copies of olde and new writers. By this meanes at the last came forth that newe translation of the new testament, which with the notes added thereunto hath now fiue times beene corrected and sent abroad vnder your maiesties name and protection: in polishing which worke notwithstanding it doth not repent me to trauell as yet dailie more & more. Which thing to attempt likewise in the bookes of the old Testament, I was restrained by reason that I could not get anie store of* Hebrewe *copies to my minde. Neuertheless I endeauoured to effect somewhat in two most hard and intricate bookes, to wit,* Ecclesiastes *and the* Psalmes: *the context of which bookes being here and there mended partlie by inserting some few wordes into it, partlie by examining euerie word diligentlie by it selfe and carefullie obseruing the order of the whole discourse; I laboured to expound by an accurate and plaine paraphrase. All which I did for no other intent, then that I might hereby prouoke and stirre vp the industrie of more learned men then my selfe to the performance of that which is better. And now trulie, behold, I haue aduentured the verie same in this historie of* Iob: *yea, and somwhat more also. For I haue written a full commentarie vpon the two first Chapters thereof, wherein I haue soundlie and plainlie so farre as I could, vnfolded and laid open manie questions of no small importance, and speciallie that controuersie of the prouidence of God. I haue moreouer set downe before the beginnings of all the other Chapters following, both the summe of those things which are handled in them, as also the manner how euerie argument therein conteined, is disposed: the ignorance or rather contempt of such methode, I dare bee bold to saie, hath brought manie both false and also foolish expositions, not onelie into this booke of* Iob, *but also into the writings of the* Prophets *and* Apostles. *What I haue performed in these things, I leaue it to the iudgement of other men. I doubt not trulie but that this my indeauour will be of all godlie and indifferent readers allowed and liked of, and the rather if your highnes, according to your singular bountie, shall vouchsafe to accept of this my slender labour, as I, with all reuerence due to such princelike maiestie, haue dedicated the same vnto you, not onely in my owne name, but in the behalfe also of the whole Church and congregati-*

on of Geneua, *as not vnmindfull of so manie and great benefits receiued at your Maieslies handes. And thus most renowmed Queene, I beseech almightie God dailie more and more to blesse you with all happinesse and prosperitie, vsing againe those gratulatorie verses, which I suppose are alreadie come to your handes.*

S Traverat innumeris Hispanus classibus æquor,
Regnis iunctturus sceptra Britanna suis.
Tanti huius rogitas quæ motus causa? superbos
Impulit Ambitio, vexit Auaritia:
Quàm bene te, Ambitio mersit vanissima ventus:
Et tumidæ tumidos vos superastis aquæ!
Quàm bene raptores orbis totius Iberos
Mersit inexhausti iusta vorago maris!
At tu, cui venti, cui totum militat æquor,
Regina, ô mundi totius vna decus
Sic regnare Deo perge, Ambitione remota,
Prodiga sic opibus perge iuuare pios,
Vt te Anglí longùm, longùm Anglis ipsa fruaris,
Quàm dilecta bonis, tam metuenda malis.

The same in English.

With navie huge the Spaniard proud
The English seas had spredde.
And all to set the English Crowne
Vpon the Spanish head.
And vvould you gladlie vnderstand
The cause of all this rout
Ambition first did lay the plot,
And Lucre brought them out.
Hovv vvell this pride thus puffed vp
A puffe did ouerthrovve!
And svvelling vvaues such svvelling vvights
Hovv vvell did ouerflovve!

Hovv vvell that vvurrier of mankinde,
That Spaniſh cruell vvoolfe,
Was toſt and tumbled vp and dovvne
Within the Ocean goolfe!
And you for vvhome both all the vvindes
And all the vvaters fight,
O noble Queene of all the vvorld
The onely true delight,
Go forvvard ſtill to rule for God,
Ambition laide aſide,
Go forvvard ſtill for Chriſt his flocke
In bountie to prouide.
That thou maieſt England gouerne long,
Long England thee enioy,
As vvell a loue vnto the good
As to the bad anoy.

From Geneva, beſieged by the Duke of Sauoy,
12. of Auguſt. 1589.

Your Maieſties moſt humble Orator
THEODORE BEZA.

THE PREFACE OF MASTER BEZA BEfore his readings vpon IOB begunne the 23. of Ianuarie. 1587.



SEeing the troubles of theſe times and the daungers wherein this common wealth now ſtandeth, haue to our no ſmall griefe, beene an occaſion that the voice of other my fellow readers & deare companions in this ſchoole, may not be heard; I thought it my duetie, ſo much as lay in me, to ſupplie this wante, till it might pleaſe God of his goodnes to reſtore this place to the former quiet and florifhing eſtate. I am therefore minded to expound the hiſtorie of *Job*, in which, as in other bookes of the holie Scripture, there are many darke and hard places, inſomuch that I muſt here of neceſſitie ſometime sayle, as it were, amongſt the rocks: and yet I hope I ſhal not make any ſhipwracke, truſting firſt in Gods gracious aſſiſtance, and then in your prayers, and moreover vſing the helpe of the moſt learned, both old and eſpeciallie new writers, who haue beaten the way before me. Amongſt whome I may reckon in the chiefeſt place thoſe three Divines of moſt happie memorie, whom God hath raiſed vp in theſe latter daies, I meane *John Oecolampadius*, *John Calvin*, and laſtlie *John Mercer*, whoſe learned Commentaries I haue cauſed to be publiſhed and ſet foorth in this Church, from whence I would wiſh you to take whatſoeuer belongeth to the Grammaticall ſence and conſtruction of the Hebrue text, But this

Latine

Latine interpretation which he hath intermingled in that worke of his, I my selfe am purposed to follow & lay open, as being the best and most faithfullie handled. Yet in the meane time, I shall not hide, if, for the small iudgement which I haue, I shall thinke any thing may well be amended herein.

Nowe this booke among the *Hebrues* simply beareth the name and title of *Job*: concerning whome many doubts are commonly made, and those not impertinent or vnnecessary. And first of all it may be demaunded, whether there were ever any such *Job* indeede, as here is spoken of. For there are some of opinion that this whole argument and treatise is altogither imaginarie, devised onely for the vse and instruction of the Church. But this is in no wise to be graunted & yealded vnto, both because it greatlie derogateth from the authoritie and worthines of this booke, and also for that in the 14. of *Ezechiel*, vers. 14. & 20. the Lord speaketh of *Iob*, as of a moste holie man, and reckoneth him vp togither with *Noah* and *Daniel*. Likewise *James*, vndoubtedlie alleadging no fable or feygned person in the 5. Chapter and 11. verse, willeth vs to looke vnto him: also *Chrysostome* witnesseth that his sepulcher hath beene shewed in *Arabia*.

The next doubt is, who this *Job* was and of what stocke or kindred he came. For true it is that here he is said to be of the land of *Huz*: But by this name we finde that more then one among the Fathers were called. One we read of in the tenth of *Genesis*, verse 23. who was the third from *Noah*, and the sonne of *Aram*: of another in the 22. of *Genesis*, verse 21. the sonne of *Nachor Abrahams* brother by *Milcha*: a third wee read of in the 36. of *Genesis*, verse 28. who is reckoned amongst the posteritie of *Esau*, to whome I referre this *Job*, especiallie seeing that the lande of *Huz* in the 4. of *Ieremies* Lamentations, verse 21. is placed in *Idumea*, next to *Arabia felix*, from whence it is said, that the *Sabæans* came violentlie vpon *Jobes* servants, and tooke away his oxen. Let vs therefore take this *Job* for an *Idumean*, as also his friends were partlie *Idumeans*, partly nere borderers to them.

And here againe how many descents and generations *Job* was from *Esau*, it is not certen. But to let passe their dreames and vaine coniectures, who suppose him to haue beene of later

later times, their opinion seemeth to me to be most probable and most agreeable to the course of the holie historie, who thinke that *Iob* liued, and that all these things happened about the time that the Israelites were freed from the bondage of Ægipt. Last of all it is a question, by whome this booke was written, but hereof *Gregorie* Bishop of *Rome* iudgeth very well and wisely, that it is to no purpose to search and enquire who is the writer of that booke, of which we acknowledge the holy Ghost to be author. Let vs therefore herewith content our selues, that we know this booke to haue beene receiued for holy and Canonicall by the common consent of the Church from time to time, and also that *James* the Apostle hath by manifest authoritie confirmed the same. Now the matter it selfe giueth sufficient euidence, that these speaches were not taken and written from the mouthes of those who are here brought in talking and conferring togither; but it is more likelie that they were penned either by *Iob* him selfe, beeing a very wise and eloquent man, or by his friends, who happilie laying their heads togither, by the direction of the holie Ghost wrote this historie, whether in prose, or (as *Jerome* thinketh) in Hexamiter verses, from the 3. Chapter to the 5. verse of the last Chapter: but in what measure and number he telleth not, neither can it easilie be shewed. Moreover I cannot vtterly reiect that which some men set downe for a truth, that this booke was written by *Moses*, while he aboad as a straunger among the *Madianites*.

Moreouer this whole discourse standeth of enterchaungeable speaches to and fro, the beginning and ende of the booke onely excepted: and if it were not that it is shut vp with a ioyfull and wished ende, it might rightly both for the matter, (then which nothing can be thought or imagined more graue and weightie) and also for the exceeding worthinesse of the persons, that here talke and reason together, be called a Tragedie; not as a feigned or deuised poeme, but as a thing done indeede, and afterward most faithfully, most grauely, and in a worde, most diuinely written: wherewith euen in the iudgement of man, no writing of any Poet, either in respect of matter or words, may rightly be compared.

The

The Actors or speakers herein, are God himselfe, *Satan*, *Iob*, *Iobs* wife and his fower friends: to wit, *Eliphaz*, *Bildad*, *Tsophar*, and *Ely*: whose conference, as also this whole booke may, in my iudgement, not vnfitly be deuided into these partes.

From the beginning of the booke to the ende of the 9. verse of the seconde Chapter is conteined as it were a Prologue or Proeme, in which are inserted two dialogues betweene *God* and *Satan*, whereupon ariseth the occasion of this Tragedie: which may stande for the first *Scene* of the first *Acte*.

From the tenth verse of the said Chapter, beginneth the second *Scene* of the first *Acte*, which is a Dialogue betweene *Iob* and his wife. The remnant of that Chapter is the Proeme and entrance into the second *Acte*: then immediatly followeth the first *Scene* of the second *Acte*, and the busiest part of the Tragedie in the whole third Chapter, where *Iob* alone grieuously complaineth of his miserie.

Hence springeth that conference & disputation betwene *Iob* and his friends; the first speakers are *Eliphaz* and *Job*, from the beginning of the fourth Chapter to the end of the seuenth, which is the second *Scene* of the second *Acte*. From the eight Chapter to the ende of the tenth, the speakers are *Bildad* and *Iob*, which make the third *Scene* of the seconde *Acte*. In the eleventh Chapter and so forwarde to the ende of the fourteenth, the speakers are *Tsophar* and *Iob*, and this is the fourth *Scene*.

After this followeth the thirde *Acte*; in the first *Scene* whereof, *Elephas* debateth the matter with *Iob*: and it endeth in the last verse of the 17. Chapter.

In the second *Scene*, *Bildad* reasoneth against *Iob*, Chapters 18. and 19,

In the thirde, *Tsophar* speaketh and *Job* maketh answere, Chap. 20. & 21.

In the fourth, *Elephaz* nowe againe the third time encountereth with *Iob*, from the 22. Chap. to the ende of the 24.

In the fifth, *Bildad* setteth a freth vpon *Iob*, Chapter 25. and *Job* replieth in the Chapters 26. 27. 28. 29. 30. 31.

In the fourth *Acte Elihu* is brought in, who sharply reproo-

ueth

ueth both *Iob* and his friendes, from the 32. Chapter to the ende of the 37.

The fift *Acte* is as it were the conclusion of all the rest: in which God him selfe breaketh off the whole disputation, so blaming *Iob*, that neuertheless he giueth iudgement on his side. As for his friendes, he rebuketh them very sharpely, for taking vpon them the defence of an euill cause: and all this is done from the 38. Chapter to the 9. verse of the 42. Chap.

In the verses following to the ende of the booke, is conteined a short narration of the ioyfull issue of all these troubles; which is as it were the Epilogue or shutting vp of the whole Tragedie.

But that which principally is here to be sought for, is this, namely, what is the scope and drift of this treatise. Some are of opinion that the chiefe end hereof is to preove and maintaine Gods prouidence: neither doe I denie but that this matter is here very plentifully & excellently handled of most wise men, and determined by Gods owne voyce. But forasmuch as the argument of Gods prouidence is more large, and extendeth it selfe farther, I rather allowe their iudgement, who thinke that the iustice of God and mans righteousnesse are the chiefe things debated and reasoned vpon in this booke; and that not in generall, but in some certaine respect and particular consideration. And first as touching God; whether it may stand with his iustice, that those men, who are of an honest and vpright conversation, should suffer so great affliction, or, to speake in fewe wordes, whether it be not against Gods iustice, that in this life it should goe well with the wicked and ill with the godly: on the other side, touching men, the question is made, whether we may iudge them the better or more righteous because of their prosperitie wherein they liue, or the worse and more wicked for the aduersitie which they suffer. Both which questions, although in the processe of this disputation they are indefinitely and in generall discoursed vpon; notwithstanding they are here for the most part brought to a particularitie, and restrained to the person of *Iob*, and his present estate. For *Iobs* friendes could not discerne howe this extreme and vnlooked for miserie, whereinto *Iob* was fallen, might agree with Gods iustice,

ſtice, and that holineſſe of life and innocencie, that ſeemed to be in *Iob*: and therefore they exhort him to acknowledge his hypocriſie, and to craue mercie at the hands of God. On the other ſide *Iob* (his conſcience bearing him witneſſe of the integritie and vprightnes of his heart) is not reſolued concerning the firſt point, namely, howe it might come to paſſe that he being indeede a ſinner (for that he denyeth not, but confeſſeth that he was borne in ſinne) but who neuertheleſſe had from his heart, to the beſt of his power, behaued himſelfe rightly both toward God and men; ſhould ſo on a ſudden be caſt downe, and be ouercharged with ſo ſore a tempeſt of aduerſitie. For the ſecond part of their accuſation, whereas, in that he is ſo grieuouſly afflicted, they hereupon goe about to inferre that he is an hypocrite and a moſt wicked perſon; he moſt earneſtly ſtandeth againſt them in the defence of his innocencie, and complaineth of the great iniurie they doe him, who pretending that they came to comfort him, added one affliction to another, as though it were not more then ynough which he alreadie ſuffered. Here then we may ſee that *Iobs* friendes were in a double errour, being deceiued both in the generall grounde, and in the particular concluſion. Firſt, they erred in the generall ground, thinking it not agreeable to Gods iuſtice in ſuch manner to lay his heauie hand vpon the godly, and ſuddenly to bring vpon them ſo grieuous tribulation: or, which is all one, that ſuch troubles befall men for their ſinnes, & ſo conſequently that none can indeede be a good man, who ſuddenly is ouertaken with affliction. They erred alſo in the particular concluſion, becauſe they vntruely applyed both the one and the other to the perſon of *Iob*: and yet in the meane time they reaſon many things very excellently and truely concerning Gods providence and iuſtice, though the concluſion be falſe, which they would gather and inferre thereupon. Nowe *Iob*, albeit concerning this matter he thinke and iudge more rightly then they: neverthleſſe being ouercharged both with the greatneſſe of his griefe and the deſpitefull dealing of his friendes, he is nowe and then carryed too farre in approoving his owne innocencie both in the ſight of God, as alſo vnto his friendes: and being moreouer partly through

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the arguments alleadged by his friendes, fallen into the vnsearcheable deapth of Gods iudgements, he can not so well acquite him selfe, but that he must needes in some sort bewray mans frailtie and corruption. And yet (the hande of God still vpholding him) he neuer breaketh out into any blasphemous thoughtes or speaches; but contrariwise, as becommeth a stout champion of God, he getteth the vpper hand and victoriously triumpheth ouer Satan.

Nowe this question is very weightie and of great importance, long agoe handled and debated euen in the very first ages, as here it most evidently appeareth: and albeit this controuersie hath bene throughly discussed and decided by the mouth of God himselfe: yet this could not so much prevaile, but that *David*, Psal. 73. and *Ieremie* in the 15. chapter of his Prophesie, and *Habacuk* in his first chapter, being very much troubled about this point, seemed to make a new doubt thereof. Neither had the auncient *Epicures* in time past any more principall foundation to leane vnto: and the wicked euen at this day doe hereupon build their manifest atheisme and impietie. Verily al this doubt proceeded from that infectious poyson of Satan, which he hid vnder the glorious name of the knowledge of good and euill, at such time as he beguiled our first parents. For whence is it that such pestilent cogitations creepe into our minds, but that, beeing as it were vtterlie void of reason, wee thinke that onely to be right and good, the cause and reason whereof we our selues doe conceiue & like of, and goe about to square the infinite wisdome and iustice of God to the most crooked rule of our owne weake and slender capacitie? Such also at this day are the clamours of them, who crie out that we make God the authour of sinne, when we say that nothing is done rashly, nothing beside his will and foreknowledge, but that whatsoeuer is thought, spoken or done, commeth to passe, God having wisely and iustly decreed the same, whether he doe vse good or euill instruments. In like manner their blasphemies, who take away Gods eternall decree of reprobation, who accuse vs for bringing in a Stoicall necessitie: finally who will not heare the Apostle beating downe these Gyants, as it were with this thunderbolt, *O man who art thou that pleadest against God?*

God? Rom. 9. verse 20. Hereby may be gathered, howe profitable doctrine is cõteined in this booke, in the discussing of so graue and weightie an argument; that we neither followe the example of Iobs three friendes, measuring Gods wisdom and righteousnesse by our owne simple vnderstanding, nor yet plunge our selues into the bottomlesse deapth of his incomprehensible wisedome: but (as *Iob* speaketh after he had bene reproued by God) that we lay our hands vpon our mouthes & learne, that the secrets of God are rather highly to be reuerenced, then deepely and curiously to be searched into. Concerning which matter *Solomon* speaking at large in his booke of the Preacher, teacheth vs not to seeke to be ouer wise: with whome also the Apostle agreeth, willing vs not to be wise aboue that which is meete.

Many other thinges are in this most learned and godly booke set before vs worthie to be obserued, as namely in *Iob*, we haue an example of a good master of a familie, and howe they ought to behaue them selues, who for their authoritie and riches, beare a greater sway in the common wealth; that they may not onely haue the bare name of Citizens, but also be accounted Fathers of their countrie.

Herein moreover, that most certen and auncient Science of Natural causes is discouered and taught, togither with the true end and vse thereof: which beeing here more largelie entreated of, *Paul* in few, but yet most heauenlie words onely pointeth at. Rom. 1. vers. 19. and in his disputation at *Athens*. Act. 17. 26. Which doctrine, is so much the more necessarie, because from the ignorance and wicked abuse thereof, hath sprong all idolatrie and superstition. The wise men of other nations, whome the *Greekes* call Philosophers, haue, touching the true vse, merueilouslie prophaned it: of some of them it hath beene very basely and slenderlie handled: others haue corrupted it with manifest impieties; that I speak nothing of those errours, which the old Philosophers haue brought in, and which haue beene shewed and confuted by *Aristotle*; who himselfe also is misliked of some as a misinterpreter and false accuser of other mens sayings, whereas he himselfe hath diuers waies swarued from the trueth; and

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it is sure that no man in many things can cleare and acquite him of impietie. What of this moreouer, that the abuse of this Science hath bred that detestable Art *Magick*, which is the welspring of al mischiefe; as also that false divining *Astrologie*, which hauing broken the bounds of true Natural knowledge, entreth into the very secrets of God, and at this day hath bewitched the whole world? Lastly, for true Christian *Ethicks* & all manner of duties which are to be performed to our neighbour either at home or a broad, we haue here, especially among rich men, in *Iobs* person a most rare example, set before our eyes as it were in a table to behold: by so much more excellent then all the precepts of the *Platonists* and *Peripateticks*, by how much deeds are better then words, and action is to be preferred before vaine and idle speculation. But among the rest of *Iobs* vertues, the invincible constancie of his godly minde, most wonderfullie sheweth it selfe; condemning both that iron disposition and vnsensiblenes of the *Stoicks*, and also whatsoeuer the Philosophers babble of their vaineglorious fortitude and Magnanimitie: insomuch that not without good cause *Iames* biddeth vs looke vnto this example of patience, as well in the conflict and triall it selfe, as in the happie and ioyfull end of the same. For surelie wee doe not reade of any (except the onely Sonne of God, in whome all things were perfit in the highest degree) who either was more grieuouslie vexed and afflicted, or who did with greater courage and constancie wrestle with and passe through those miseries, as did this our Champion: so that in this conflict he may truly be said to haue caried away the honour of the victorie. Neuertheless it can not be denyed, but that his patience was ioyned with humane frailtie, & therefore was such, as God, making an end of all these troubles, doth find therein great wants and imperfections. But hereby we must rather learne that euen those, who runne best in the course of this life and of their vocation; are notwithstanding very farre from the highest point of perfection. And therefore although the crowne of everlasting happines be not giuen but to those who rightlie striue for it and continue in the race without fainting or giuing ouer vnto the end of their life: yet that no man receiueth it as a reward due vnto his

merits (for Christ alone, and no other, hath by his most perfite obedience obteyned it for vs) but that our race is approued and crowned of Gods most free mercie and louing kindnes. Seeing now all this is as I haue said, and seeing wee are fallen into those times, in which the Lord both to punish the desperate contempt of his Gospell, and also to sift, exercise, and trie his children, hath, if euer at any time, now let loose the raynes to the devill and his angells; I haue not without great cause among the other parts of holie Scripture, chosen and taken in hand to interpret this booke. In which busines I beseech almightie God that his spirite, which he hath promised vs, and which he hath neuer denyed to those, who are rightlie gathered togither in his name, may be present both with me speaking, and with you hearing; that the mist of our ignorance beeing taken away, and our minds clensed from the corruption of sinne, neither I nor you may repent vs of our labour.

CHAP.

CHAP. I.

VERSE. 1. *There was a man in the land of Huz called Iob, and this man was an vpright and iust man, one that feared God and eschewed euill.*

THere was a man.] This chapter I may fitly deuide into three parts: the first, comprised in the first fiue verses, declareth who this *Iob* was, and of what account & estimation both with God and men: also what benefits he had receiued at the hands of God, as who is pleased with righteousnes. *Hebr.* 13. 16. And yet if we will iudge aright, all this was of Gods free grace, that *Iob* was such a one towards God and men, as here he is described. *For who hath giuen to him first?* The second part conteyneth the decree of God concerning *Iobs* triall and temptation, whome Satan laboureth to ouerthrow. The third part from the twentith verse to the end of the chapter, setteth forth *Iobs* victorie in this first conflict. Now whatsoeuer in this place is spoken of *Iob*, it serueth not onely to set before our eyes a most singular example of a man trulie blessed here vpon earth: but also maketh very much to the exemplifying of that heauie and tragicall discourse that followeth. For this had beene no straunge matter, that a man abusing the great blessing of God, should suddenlie fall as it were from the top of prosperitie, into extreame miserie, suffering the punishment due to ingratitude and vnthankefulnes: seeing histories both sacred and prophane yeald vs many such examples, and these times offer vs not a few. But that so godlie and so a iust man, liuing in great prosperitie, should on a suddeine become so wretched and vnhappie, it might seeme a thing altogither incredible. Moreouer all this commendeth vnto vs *Jobs* constancie, which is so much the more wonderfull, by how much this chaunge was more suddeine and vnlooked for. For a man that hath beene exalted from a

base and poore estate to riches and honour, afterward to fall againe into his former condition, which he had before knowne & tasted, it were a thing more common & lesse greeuous a great deale. But for him who hath continually enioyed so great blessings both of bodie and minde, and who hath beene highly esteemed both for his great vertues and exceeding wealth, at a sudden, when he feareth and doubteth least, to be cast downe, and, as if God and men, heauen and earth were set against him, to be made a mirrour of misfortune; of so rich a man to become so poore, of a father of so many children by a mischaunce so strange to be bereft of al, finallie at one instant to be wounded with so many greevances, such as it is not possible for a man to susteine greater; & yet for all this not to faint, but rather hereby to gather courage, & to be pricked forward vnto vertue and godlines, this, out of question, is a most rare example of a most singular and heauenlie magnanimitie. Therefore *Iob* is here called a *Man* by a figure of excellencie, that is, a notable man, a man greatlie renowmed among those people. For such is the force and meaning of the Hebrue word which is here vsed, that it doth not onely note the sexe, but signifieth a man of great worthinesse and excellencie, as also the word ἀνὴρ doth sometimes among the Greekes, and *Vir* among the Latines.

In the land of Huz.] That is, in *Idumæa*, as I haue before shewed in the Preface. And this declareth not onely of what cuntrie he was, but also that he came of the race and lineage of *Edom*, or *Esau*: which thing maketh very much to this present purpose. For who will not merueile, that there should be a man of such rare vertue, wisdome, and godlines, beeing, I graunt, borne of the stocke of Abraham and Isaac, but yet no Israelite, nor brought vp in Iacobs house. For this maketh more to his commendation, that he liued so religiouslie among the contemners of God, such as the *Idumæans* for the most part were, and that he was so good a man among those who were most wicked; then if he should haue liued vertuouslie among vertuous men, and religiouslie among such as feared God. There are here beside certaine things not vnworthie the noting: and first of all that God at such time as he made his couenant with Abrahã & with his

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seede after him, seemeth not foorthwith to reiect all other nations and kindreds of the earth. For it is manifest by that which we read in the stories of *Abraham* and *Isaac*, concerning *Pharaoh* and *Abimelech*, that the true knowledge of God which had beene receiued from the Patriarkes, was not yet altogither forgotten, no not among the posteritie of *Cham*, from whome both the Ægyptians and the Chananites had their beginning. And how could it be I pray you, that the Church should be shut vp within the walles of Abrahams house, seeing *Melchisedech* beeing a type of Christ himselfe, was at the same time a priest of the most high God? who if he were that *Sem*, as some haue not without reason coniectured, we shall finde that he liued 34. yeeres after *Abraham*, when Esau and Iacob were about the age of 49. yeeres. Therfore euen then there was a Church, ouer & besides that which was in the house of Abraham; in which also might be found the true markes of the Church, namely, the promise of the blessed seede to come, and sacrifices which were in deede nothing else but Sacraments. Yet it is true that these in other places began to grow out of vse, and to be abused, with Abraham they remained more pure, who also had this honour aboue others, that the sacrament of Circumcision properlie belonged to him, and to his house, into which the whole Church was by little and little gathered; insomuch that whosoeuer was not circumcised, was esteemed as no member of the Church. Now then the time of the reiection of the Gentiles, as me thinketh, may fitlie be referred to the comming of the people out of Ægypt, and the renewing of the couenant of Circumcision: Exod. 12. 48. Levit. 12. 3. Whereunto Paul seemeth to haue relation in that excellent sermon of his, which he made at *Antioch* in *Pisidia*. Act. 13. 17.

Another thing to be noted, ariseth hereof, that God is said to haue hated *Esau*; and *Malachie* witnesseth that God had alotted him his dwelling place in the mountaine of *Seir*, without the land of *Chanaan*, in signe, as it should seeme, that he was excluded out of the couenant; the same curse lying also vpon his posteritie, as which hath beene a continuall enemie of Gods people, and would not suffer them returning

out of the captiuitie of Ægypt, to passe through their cuntry. Which if it be so, how is *Iob* here accounted so godly and religious a man, euen by the testimonie of Gods owne mouth? I answere, that albeit *Esau* in deede shewed himselfe diuers wayes to be a prophane and an vngodlie wretch; albeit also Gods fearefull iudgement lay vpon him, and extended it selfe to his children after him: yet he is onely said to haue lost his birthright, and not to be vtterlie shut out from the couenant of promise. And whereas he went apart out of the lande of Chanaan, I denie not, but that it came to passe by the secret prouidence of God, foreshewing that which afterward came to passe by his iust iudgement; but it may not so be taken as if God had at that time simply excluded the *Idumeans* from being any way partakers of his couenant, from which the very Gentiles were not immediately debarred, as I before shewed. Therefore euen then also the true knowledge and worship of God remayned among the posteritie of *Esau*, if not in euery one, yet vndoubtedlie in those whome God had blessed: which worship of God they receiued not onely from the auncient Patriarkes, but more speciallie from the doctrine and reuelations shewed to Abraham and Isaac. For it is not to be doubted, but that Abraham (as God himselfe witnesseth of him) herein diligentlie and carefullie instructed his nephewes *Iacob* and *Esau*, who, as appeareth by the due computation of *Abrahams* yeeres, were 15. yeeres old before Abraham dyed. Gen. 18. 19. But what neede I say more? The tree is knowne by his fruit. How great knowledge of heauenlie doctrine there was not onely in *Iob*, but also in his friends, with what reuerence and zeale they were moued, euen where they are deceiued: and lastlie how wonderfullie they excelled in wisdome and loue of true religion, appeareth, partlie by their mutuall conferences one with another, & partly by the manner of Gods communication with them. And seeing also that they togither with their whole families, as it is most likelie, were not without the seale of the couenant, I meane Circumcision, I can not doubt but that (notwithstanding Gods hatred towards *Esau* and his seede: the same beeing vniuersallie considered, and not seuerallie in euerie particular person) *Iob* and all the *Idumeans* such as him selfe

selfe was, though they were not Israelites by birth, were neuertheleſſe the true members of the Church. And to applie this to our owne times (in which wee see that is come to passe in the east and west parts, which Paul and Iohn foretold concerning the generall Apostacie and falling away from the faith, God by this meanes punishing the contempt of the word in those former ages) although Antichrist that man of perdition hath by little and little crept in, and now sitteth in the temple of God, whose kingdome is quite contrarie to the kingdome of Christ, and therefore whosoeuer cleaue to him, can not be of Christs flocke, yet forasmuch as there are in spite of Satan and *Antichrist*, still remaining the tokens and pledges of the Church, it is not to be doubted but that God hath alwaies had, and at this present hath his chosen and elect euen amongest that *Antichristian* broode, as he had Daniel and diuers other holie men in the middest of the *Babilonian* captiuitie.

Moreouer we doe here obserue what the state and condition of the Church is for the most part hereupon earth. For loe, while the *Idumæans*, prophane men, no doubt, a number of them, and vnlike to *Iob*, with many other euntries of the east, which were the offspring of *Abraham* by his concubines, liued quietlie at home, and flourished in all kinde of wealth and iolitie, the Israelites on the otherside were held in grieuous seruitude vnder the tyrannie of the Ægyptians. Gen. 25. 6. But marke the issue of the prosperity of the one, and the others aduersitie. Their fall was most wretched and lamentable, as who shortly after were quite cut off from the couenant of life, and contrariwise these were made partakers of great happines, in that all other nations beeing reiected, God chose them to be a proper & peculiar people vnto himselfe. Let vs not therefore esteeme of the Church by multitude or outward felicitie: but let vs preferre the crosse for vertue and righteousnes before all the flitting and momentary ioyes of the wicked. But this we must take by the way, that god made choise of the Israelites, & brought them into the land of Chanaan, of his free mercy & good wil, and not for any worthinesse in them more then in any other nations (as Moses putteth them in minde in that

that song of his. Deut. 32. verſ. 8, 9, &c. and after Moſes, Ioſua in his exhortation which he made to the people before his death. Ioſ. 24.) that he that gloryeth might glorie in the Lord. 1. Cor. verſ. 31.

Now of this thing I can not but merueile, whence theſe mē ſhould haue ſo great knowledge of the ſecrets of nature. For albeit the *Science* of things naturall be not heere purpoſelie deliuered and taught: yet it is ſure that vnleſſe they had bin herein very wel and throughlie inſtructed, they could neuer ſo trulie, ſo deuoutlie and grauelie haue reaſoned of theſe matters. It is therefore moſt true that *Adam* had naturallie engrafted in him from his creation the perfit knowledge of all good and profitable learning, vvithout vvhich he could not haue liued vvell, nor haue rightlie gouerned all other creatures, nor haue vſed that dominion and authoritie, vvhich God had giuen him, to the true end, namely to the glorie of God his Creator. This vviſdome though it be very much defaced by mans fall: yet God hath preſerued in our minds certeine ſeedes of knovvledge and good arts, vvithout vvhich, of men vve ſhould become beaſts. Hence it is that the principles and generall notions of all *Artes* are naturallie imprinted in euery mans vnderſtanding, vvhich made *Plato* thinke that vvhen men by teaching begin to knovv that vvhereof before they ſeemed ignorant, they doe not ſo much learne any nevv thing, as remember that vvhich they had forgotten. I am therefore of opinion, that the moſt auncient Patriarkes, as they learned the creation of the world of our firſt parents, ſo alſo that they were moſt skilful in the true Naturall philoſophie, in vvhich the whole vvorld vvith all the parts thereof both ſimple and compound, ſuperiour and inferiour, are ſearched and laid open: and this treaſure of knovvledge, as alſo more principallie the doctrine of true godlines, chieflie remained in the houſe and poſteritie of *Abraham*. A manifeſt proofe hereof is that excellent deſcription of the creation of the vvorld made by *Moſes*, if the ſame be compared vvith *Platos Timæus*, and eſpeciallie vvith *Ariſtotles* fond dreame of the vvorlds eternitie, though the matter ſhould be iudged by humane reaſons and arguments. This is further confirmed to vs not onely by this booke,

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which either is of greater antiquitie then *Moses*, or, as others thinke, written by *Moses* him selfe; but also by diuers excellent Psalmes, in which these things are in such manner set forth, that they cannot possibly either more truely & grauelie, or more eloquentlie and learnedlie be deliuered. What shall I say of *Solomon?* whose bookes if they were all extant, doubtles whatsoeuer the wise men of other nations haue left in writing concerning these matters, in comparison of them, would be esteemed as little worth. Hence it is, that in diuers cuntries many haue beene famous, as the first inuenters and finders out of Arts, and other profitable things, and haue for the same cause beene esteemed as Gods after their death; whereas notwithstanding it is cleare out of the sacred histories, that the most auncient vse of such things hath bin amongst the people of God. As for the vse of letters, we may plainly see by the alphabets of all nations that it was first taken from the *Hebrewes*. Neither yet doth that seeme vntrue which *Josephus* in his first booke of *Antiquities*, Chap. 1. 8. telleth concerning the Ægyptians, taught and instructed by *Abraham*, that (the light of nature togither with the knowledge of the true God and his holie worship by little and little amongst the people of the earth in one place through Satans illusions degenerating into *Magick* and horrible idolatrie, in other partlie defiled with infinite lyes, and partlie of set purpose obscured, or rather prophaned with mystical fables and riddles: finallie in other places beginning to decay and likelie in short space euery where to perish and to be vtterlie extinguished) men would haue growen to be most beastlie and sauadge, had not God raised vp excellent wits, for the restoring of Artes and liberall knowledge. The Greekes are thought to haue taken the knowledge of Philosophie from the Ægyptians, but yet a long time after when now it was very much corrupted. Yea, *Solon* one of the seauen wise men, and *Pythagoras*, and afterward *Plato* are said there to haue beene taught and instructed. But with how great a mist of ignorance all Philosophie among the Greekes hath bin darkened, it may appeare by their manifold sects, and endles contentions; so that some of the chiefest of them haue not beene ashamed to say, that there is no certen knowledge

to be had of any thing, and they haue also gone about to prooue by argument this their bold and intollerable assertion, thereby sufficiently refuting them selues. Let this therefore stand for an vndoubted truth (both against prophane men, who examine whatsoeuer they finde in the Scriptures concerning these matters by their false grounds & deceaueable *Axioms*, & also against those smatterers, who in this respect make no account at al of these heauenlie writings) that as al true religion is to be fetched onely out of Gods word, so also that the whole knowledge of naturall things, which wee finde in prophane Philosopers, (I except not *Aristotle*, in my iudgement the chiefe of all the rest) ought to be tried and leueled by the rule of the Scriptures, vnlesse we will wilfullie depart and wander from the truth.

Vpright.] I had rather so translate it, then *Perfit*, least any man happilie might be deceiued in the signification of the word. For whatsoeuer is spoken of the vertues of *Job*, or any other man (except Christ alone, who was free from the least blemish of vice) cannot be vnderstood without some manner of defect and imperfection, by reason of the continuall fight which is betweene the flesh and the Spirite. We neede not seeke any further proofe hereof. *Jobs* example may suffice, who although he were the most constant and most patient of all men that euer were, yet was he not altogither blameles, as appeareth in that God reprooueth him afterward in the Chap. 38. vers. 2. In the Greeke translation there is some diuersitie. Some read it ἄμεμπτον, that is, blameles: others ἀλη-θινὸν, that is, a louer of truth: others ἁπλοῦν, that is, simple, without guile or deceit. Of these three which are read in the Greeke context, two must needes be superfluous, and it is not vnlikelie that they haue beene brought in by reason of diuers interpretations, through their negligence who wrote out the Greeke coppies, which is a common fault in those bookes. Now by the name of *Vprightnesse* or *simplicitie*, (as *Jacob* is said to be an vpright man, and Christ willeth vs to be simple as doues) is vnderstood a minde void of all manner of fraud and dissimulation. VVhich commendation, Satan in the 9. verse of this chapter, and *Jobs* friends in the chapters following, labour to take from him, but in vaine and without

cause

cause as the end prooued. The seat of this vertue is in the will or affection, and it is in a manner the forme and life of all other vertues, by which they are discerned to be true or counterfeit; and as God is the searcher of the heart, so this vertue hath God properlie for a iudge and a witnesse vnto it. And surelie if I may so speake, we doe not in any thing so nerely resemble God, as in this, who because he is truth it selfe, therefore loueth truth and abhorreth falshood and lies, whereof *Satan* is the author.

And iust.] Hereby is meant, that he shewed and made proofe of that simplicitie and vprightnesse of his heart, outwardly by his iust and honest dealing, as *Iob* by the importunitie of his friends accusations is driuen afterwards to witnes of him selfe in the 29. & 31. Chapters. For that which *Iames* speaketh of faith, that that onely is a true and liuelie faith which sheweth it selfe by good workes, must also be applied to al other vertues. Wherfore *Aristotle* in his first booke of *Ethicks* did herein very well (although otherwise he neither knew the chiefe vertues nor the true cause and the true effects of the rest) that he imagined the chiefe good not to consist in bare vertue by it selfe, but rather in the operation and action of vertue. But peraduenture you will say, if he be an vpright man who walketh in the right way, and the right way be the Law of the Lord, which was not yet giuen when these things happened vnto *Iob*, how is it that he is called an vpright man? Hereunto the Apostle maketh answere in the second to the *Romanes* and the fourteenth verse, that to the Gentiles their conscience was a Law accusing or excusing the deedes of euery one of them. And surelie so it is. For whereas God in the *Mount Sinai* deliuered to his people the ten Commaundements conteined in two tables, we are not thereof to gather, that then and not before, God prescribed what duties men were to performe to God and their neighbours; but rather, that he then renued that immutable law of Nature, which was from the beginning written in the harts of all men, and from whence all good lawes haue bin deriued; partlie to the ende the Israelites might be shut out from all excuse, as who had beene twise taught, that is, first of Nature, as all other nations, and then more speciallie of God

him

him selfe; and partly because at the same time the true religion of God, intreated of in the first table, was turned into idolatrie and worshipping of many Gods: yea the duties of honest behauiour and iustice to be obserued, kept, and mainteined betweene man and man, which belong to the second table, began to be forgotten and to be quite peruerted; as may appeare by the lawes and customes of diuers cuntries. For with the *Lacedemonians* it was accounted no dishonestie to steale; with the Ægyptians it was lawfull for the brother to ioyne in mariage with his owne sister: that I say nothing of the incestuous pollutions of the *Cananites*, whereof the Lord him selfe witnesseth vnto his seruant Moses. Hereunto may be added the hauing of mo wiues at once, as also diuorcements; both which God did beare in the Iewes almost (that I may so speake) against his will, for the hardnesse of their harts. *Job* therefore walked not in this sort, but, no doubt, he was in that cuntrie a most notable and singular example of all true godlines and vertue.

One that feared God.] No man can be ignorant that by the feare of God in this place is not meant any dread or terrour proceeding from an euill conscience, whereby men rather feare the punishment of sinne, then sinne it selfe: but a holie reuerence of the infinite maiestie of God proceeding from the loue of him, to whome we acknowledge all obedience to be due; and therefore from this feare springeth all true obedience. Here then we must note a difference betweene those which they call Philosophicall or Ciuill vertues, and those gifts & good motions which the Spirit of God worketh in the harts of the regenerate. The former, whereof wee haue examples euerie where in prophane histories, both flow from a diuers fountaine, and are also directed vnto an other end, so that albeit they are not to be accounted vices, as beeing contrarie and opposite thereunto: yet doe they no way deserue the name of that which is good in deede before God. For they proceeded from a constitution meere naturall, and therefore altogither rotten and corrupt: neither doe they reach vnto the glorie of God, which is the end that (as I may say) sanctifyeth all good workes. For how should they make the glorie of God the principall scope of all their cogi-

tations

tations and actions, who neuer had any knowledge of the true God? Therefore *Paul* saith trulie of them in the second to the *Ephes.* ver. 12. that they were without God in the world; not as though they were of their stamp, who denie that there is any God at all, but because the worshippers of many Gods which are all false Gods, haue in deede no God, howsoeuer they beeing blinded with superstition imagine otherwise. Now if any man will search more narrowlie into the liues of them, who for their iustice and ciuill vertues are most worthelie commended amongst the Gentiles, and who, I confesse, both for their religion though false, and for their honest conuersation, are to be preferred before many hypocriticall Christians, he shall finde that the best of them were in part giuen and addicted to some intollerable vices, not but that euery man hath his faults, but because these vices reigned and had dominion in them. Thus the *Catoes* were drunkards and great vsurers, of which one of them did for lucres sake prostitute his owne wife, & the other either in a mad furie, or to the end he might be accounted a man of a couragious and inuincible stomacke, killed him selfe with his owne handes. There were in *Cicero* many excellent vertues, yet was the whole course of his life stained with ambition and exceeding vanitie. The *Decij* deuoyed them selues for the safegard of their cuntrie. Be it that they did it not of any vaineglorie, but for the loue of their cuntrie: yet here they staied and came no further, whereas that onely is well and rightlie loued, which is loued for God. But I will not stand any longer vpon particular examples. This one thing can in no wise be denied, that their best actions are no better to be accounted then sinnes, seeing the holie Ghost pronounceth that to be sinne, whatsoeuer is not done of faith. Yet doe we not say that they are such sinnes, as are done against the law of Nature and common honestie. Farre be it from vs to compare *Catelin* or *Cethegus* with *Cicero*, *Alcibiades* with *Aristides* or *Pericles*, farre be it from vs, I say, to compare those things which are greatlie to be praised and esteemed among men, with those which are reproued by the very law of Nature, and condemned by all good lawes. VVell, will some man say, seeing that that law of Nature & the choise of things honest

Ier. 2. 11.
1. Cor. 5. 1
Rom. 14. 23.

neſt or diſhoneſt are of God, yea and are in deede nothing elſe but the very Law of God, they can not but be good, and conſequentlie alſo thoſe motions and actions muſt needes be good which are agreeable thereunto. To make anſwere to this obiection, I graunt that they are good in them ſelues and haue their beginning from God. But it is one thing to ſpeake of the Law which commaundeth, and another thing of men, to whome the Law preſcribeth what is to be done or not to be done. Giue me a man vnregenerate, whoſe actions and motions are anſwerable to the preſcript of the law, firſt in the true impulſiue cauſe, which is the right knowledge and loue of God, and then in the end and ſcope, which is an earneſt deſire of promoting Gods glorie: if this can be done, I will not denie that a meere naturall man may doe good workes. But it is a thing altogither impoſſible, forasmuch as all mens mindes which are not ſanctified by the ſpirite of God, are ſo impure, that they can not ſo much as think of the things that are pertaining to God, much leſſe well and rightlie will that which the Law of Nature well and rightlie, and to good ende preſcribeth. For ſo the Apoſtle witneſſeth, in the ſecond to the *Philip.* verſ. 13. that we haue all our power both to will and to doe that which is good not of nature, but of the free grace of God, vvhich grace doth not, as the *Semipelagians* hold vs in hand, helpe our abilitie beeing of it ſelfe, ſmale & vveake, but vvorketh, & as it were createth it in vs beeing none at all, and afterwvard alſo nouriſheth, encreaſeth and directeth the ſame. Yea, and that theſe ciuill and morall vertues are found in diuers men, it is not to be aſcribed to nature, but to the ſpeciall bleſſing of God, not renevving & regenerating them (for this is a grace ſupernaturall and belongeth onely to the children of God) but reſtrayning that naturall corruption and miſchiefe in ſuch ſort, that not onelie they doe not as others, breake out into enormous ſinnes, but contrarivviſe labour, as much as lyeth in them, to keepe others in order, and by perſvvaſions or puniſhments to recall them from vice and naughtineſſe. For thus mercifullie it pleaſeth God to deale vvith men, though neuer ſo vnthankefull, for the preſeruation of humane ſocietie, out of vvhich at ſundrie times by little and little he gathereth his

Church.

Church. Nowe the vertues of the godly (such a one as *Iob* is here described vnto vs) proceede from the same fountaines in man, namely, the vnderstanding and the will; but yet they being by special grace cleansed and sanctified, both the mind being in spirite renewed, *Ephes.* 4. 23. and the will conformed to holie obedience. For which cause they are called the fruits not of the naturall or carnall man, but of the spirituall man. Neuertheles by reason of the relicks of sinne which remaine in our flesh, and which continuallie fight against the spirite, the workes of the regenerate are farre from that perfection, which the Lawe requireth; and therefore are not absolutely to be called good, and much lesse of their owne worthinesse doe they deserue any rewarde. Nowe then to returne to *Iob*, whereas he is here said to haue feared God, the vprightnesse of his minde and honest conuersation of life is discerned from these vertues being onely morally considered. Neither is it any marvell that this is ascribed vnto *Job*, seeing he came of the stocke of *Abraham*, and was a true member of the auncient Church, as hath bene before declared.

And eschewed evill) No marvell therefore if Satan was so malitiously set against him, seeing that he hated him from his very soule, as to whome the name of euill properly and in the highest degree appertaineth. This manner of speach is vsuall with the *Hebrewes*, as Psalme 34. verse 15. *Eschew evill and doe good:* and in the first of Iohn, verse 20. *Iohn* is said to haue confessed and not to haue denyed that he was not Christ. For although such be the nature of contraries, that by the affirming of the one, the other is vnderstoode to be taken away, so that to vse both, may seeme superfluous: yet here it hath a good grace, & it maketh the speach more effectuall. For it giueth vs to vnderstande, that *Iob* was not slacke in perfourming his duetie, but that he gaue him selfe wholly to the studie of true vertue and godlinesse, in so much that (as the Apostle *Paul* warneth vs) he abstained not only from that which was manifestly euill, but as neere as he could, euen from all appearance of euill.

VERSE 2. *And he had seuen sonnes and three daughters)* Hitherto you haue heard what manner of man *Job* was

in him selfe, and with him selfe. Nowe it is further shewed what blessings and benefits God bestowed vpon him, so that they did in a sort labour, as it were, to outgoe one another, Iob in holinesse and obedience towardes God, and God in bountifulnesse and mercie towardes Iob. For godlinesse hath the promise of the life present, and of that which is to come, 1. *Timoth. Cap. 4. verse* 8. But this is rightly to be vnderstood. For what had *Job* which he had not freely receiued? Surely if outwarde and bodily goods are the giftes of God, much more are inwarde and spirituall: and if the thinges that are in vs by nature come from God, howe much more is he the authour of those graces, which amend nature & are wrought in vs by his Spirite, such as those were in *Iob*, which we spake of in the former verse. Be it therefore that *Job* excelled in godlinesse, and that God for this cause plentifullie powred out his blessings vpon him: be it also that they endevoured them selues eche as it were to passe others: yet *Iob* gaue nothing to God which he had not first receiued of God, neither doeth God crowne any thing in *Iob*, but his owne free graces. Nowe this was a singular blessing of God, that *Iob* had so many children, sonnes, and daughters, for as much as it is a certaine kinde of immortality for the parents to liue in their children. Therefore in many places of the Scripture, children are accounted a principall blessing, comming from the Lorde, and it is expressely mentioned in the couenant made with *Abraham*, and in the 127. Psalme, it is called the inheritance and rewarde of *Jehovah*. For although the propagation of mankinde is continued and preserued by the generall vertue of Gods worde, conteined in the first of *Genesis*, verse 28. *Encrease and multiplie*: notwithstanding God being as well the gouernour, as the authour of all seconde causes, hath reserued to him selfe the power and gift both of generation in men, and in women of shutting and opening the wombe: which *Iob* well considering, as you shall heare afterwarde, when he vnderstoode of the losse of his children, *The Lord* (saith he) *gaue, and the Lorde hath taken away*. I would to God all Fathers and Mothers would diligently marke this, that acknowledging the procreation of children to be so of nature, that neuertheless it is the great blessing of

God,

God, they would both vndertake marriage in the feare of God, with calling vpon his blessed name, and afterward liue in the same holily and chastly; render thankes to God for the children he giueth them, and bring them vp in honestie and true religion, to the ende they may be faithfull members of Gods Church. But we must knowe that this benefite of hauing children, as also other outward blessings, whereof mention is made afterwarde, are not such as of them selues accompanie true pietie. For the wicked oftentimes haue many children and great aboundance of wealth, and contrariwise the godly want both; and yet God doeth not therefore blesse them and curse these; nay, by that which foloweth you shall perceiue, that Satan had scarcely any fitter instruments to vndermine *Iob* withal, then these blessings of God, which being taken from him, it is a wonder that in this conflict he was not ouerthrowne. Neither doeth Satan onely by depriving men of these outward giftes of God bring them into temptation, but in the very enioying of them, he entrappeth men sundry wayes, by prodigalitie, by ryote, by couetousnesse. For which cause *Solomon* wisely asketh of God rather to giue him vnderstanding then riches: and what was it that at the length turned his wisedome into foolishnesse, but his ouermuch wealth and prosperitie? Neither are those verses vnknowen:

Hurtfull goods are wisht in peace and sought for in armour,
& Prosperities haue whole families ouer eastie turned.

Let vs therefore learne especially to craue those blessings at Gods hand, and to cherish in our selues those giftes of God, by which Satan can take no advantage to assault vs, but whereby we rather may be enabled after the example of *Iob* to vanquish and ouercome Satan.

VERSE 3. *His substance also was seuen thousand sheepe &c.*] It is not vnknowen that the wealth of the Patriarches stoode vpon husbandrie, which is both the most harmelesse trade, and also most profitable for bodily health. And surely this was esteemed the best kinde of life, till idlenesse and ryot had taught some to liue vpon other mens labour, & other to betake them to sundry trades of liuing more hurtfull and lesse necessarie in humane societie. But this came not to

passe foorthwith; but a very long time together men of best account laboured in tilling the ground and keeping of cattel, as it is apparant by the histories of all nations, till by litle & litle the matter came to that passe, that these two trades (which none can liue without, though they would neuer so feigne) were left for the basest and simplest men, and for such as all others might pray vpon. And this bringeth into my minde that which once I sawe painted in a table, where the noble man had this poesie: *By my sword I defend you all*: the Clergie man; *By my prayers I preserue you all*: the countryman; *I feede you all*; lastly the Lawyer; *I de voure you all.* A pretie deuise and happely not vnfitting those times. But in this miserable age, they may speake after another sorte. The noble man may say, *I robbe and spoyle you all*: the Cleargie man, *I beguile you all*: the Lawyer, *I feede vpon you all*: the countryman, *I am a pray vnto you all.* Yet it is certaine, as the state of common wealthes are, that neither al men are borne to take paines in husbandrie, nor yet that other vocations are to be left & forsaken, being not only honest, but profitable to the common wealth, and necessary for humane society: among which I would reckon the practise of marchandize, so it be vsed with a good conscience to the profite of the common wealth, though *Chrysostome* among others goe too farre in finding fault with this trade.

And his familie was very great] The Greeke writers diuersly translate this place: some thus, *And his husbandrie was great*; others, *And his servants were many*: others by a circumlocution, *And he had great doing about the earth*: which interpretations come no doubt from diuers authours; but that in the second place seemeth most agreeable, because afterward there is mention made of seruants, & it must needes be that they were very many, to looke to so great flockes of sheepe, and heardes of oxen. Now whereas there is mention made of shee asses & camels, & not of horses, it is to be ascribed to the vse of that country, in which they vsed camels to beare burdens, and asses for men to ride on: so that they had small vse of horses among them. The diuision which the Chaldean interpreter maketh of all *Iobs* substance, is no better to be accounted then a foolish *Rabbinisme*.

So that this man was the greateſt of al the men in the Eaſt.] This is to be vnderſtood both of his wealth, & of the great renoum of his vertues. And ſurely it was a thing greatly to be wondred at, that with ſuch abundance & plentie of all maner of riches there ſhould be ioyned ſuch incomparable vertue. For it is a common & too true a prouerb that *A rich man is either an vniuſt man, or an vniuſt mans heire.* Yet that riches are not to be condēned, as ſome fantaſtically haue imagined, but that they are rather inſtruments of many good thinges vnto vs, it is a thing ſo evidēt that it needeth no proofe. Neither is it vnfitly noted of one, that poore *Lazarus* is placed in the boſome of rich *Abrahā*. This circumſtance alſo very much cōmendeth & ſetteth foorth the conſtancie & patience of *Iob*. For it cānot be but that ſo ſudden a loſſe of all his goods, muſt of it ſelfe be more grievous vnto him, who not only neuer wanted, but alwayes had wherewith liberally to helpe & ſuccour others, then if the ſame had happened to any other, who had before time liued in meane eſtate, or had tryed the encumbrances of pouertie. How *Iob* vſed theſe his riches, his might, power, and authoritie, him ſelfe will ſhew hereafter in the 29. Chap.

VERSE 4. *And his ſonnes went and banquetted in their houſes, euery one his day,*] The benefite of God towardes *Iob* appeareth to be ſo much the greater, by howe much it was a thing more rare, that in ſo ample a familie there ſhoulde be ſo great loue, concorde and agreement. This was denyed to *Abraham* and to *Iſaach*, though Fathers onely of two children. This was denyed to *Iacob*, to *Samuel*, to *Dauid*. Nowe whereas *Iobs* children had a cuſtome among them ſelues by courſe to feaſt eche other, we may not thinke that they did thus euery day, or that in their bākets they vſed any exceſſe, as the manner is of riotous & intemperate perſons. For they had bene more ſoberly brought vp, and they obſerued this order with great modeſtie & diſcretion, to no other ende, but for the maintaining of brotherhood, & godly amity betwene them. For this mutuall fellowſhip and companie keeping is doubtles no ſmall bond of friendſhip, if it be vſed in good order; ſo that thoſe men are worthily to be miſliked, who of a dumpiſh and meere melancholicke diſpoſition withdrawe them ſelues from companie, and take their chiefe delight in

ſolitarineſſe. Alſo they are to be blamed, who whiles they rightly labour to eſchewe vaine pompe and ſuperfluitie, fall into the contrarie vice, reſtraining the vſe of dyet and apparell to an exact and bare neceſſitie. God hath dealt with vs more liberallie not onely giuing vs leaue to feede on his creatures, but alſo farther to enioy them to our comfort and recreation; for ſo much as he hath made many moe thinges which we might eaſily want, then which we muſt neceſſarily vſe. And ſo farre is it, that the feaſtes of the godly very often in the Scripture and almoſt euery where ſpoken of (which, doubtleſſe are different from their ordinarie eatings and drinkings) are condemned, that on the contrary part the Lorde willeth his holy gueſtes in the ſacrifices of thankeſgiuing to make good cheare, and to be ioyfull, as in his preſence. And againe our Saviour vouchſafed both his preſence and his firſt miracle at a marriage feaſt: hitherto alſo belong thoſe feaſts of the Chriſtians in the primitiue church, which were called *ἀγάπαι*. But becauſe in this thing we may eaſily deceiue our ſelues, we had neede therein to vſe many cautions. And firſt of all we muſt haue regarde of the time. For there is a time to laugh and a time to weepe (as the wiſe man ſaith.) And therefore we muſt diligently take heede that we giue not an occaſion to the Lord, and vnto his miniſters to pronounce againſt vs that terrible commination which we reade of in the 22. of *Eſay*. verſe 12. *And in that day did the Lord God of hoſtes call vnto vweeping and mourning, and vnto baldneſſe and girding vvith ſackecloth. and beholde, ioy and gladneſſe, eating fleſh and drinking wine. It hath bene declared into my eares by the Lorde of hoſtes, ſurely this iniquitie ſhall not be purged from you till you dye.* Verily this is the time, if euer, in which we haue but ſmall cauſe to reioyce. God hath brought horrible famine, warre and peſtilence in a manner vpon the whole earth; eſpecially vpon *Fraunce* and the *Lowe countryes*: we ſee the Churches well nigh oppreſſed by the aduerſaries: *Antichriſt* rageth and leaueth no treacherie nor force vnattempted againſt *England* and that moſt gratious QVEENE, which hath bene a refuge and as it were a ſanctuarie to a number of poore and miſerable exiles: in *Helvetia* the ſpirit of diſcorde waxeth ranke: finallie thoſe bloodie *Iebuſites*

ſtrike

ſtrike vp the alarum throughout all Chriſtendome. Al which miſeries partly alreadie moſt worthily fallen vpon vs, and partly hanging ouer our heades, as our great and manifolde ſinnes haue procured, ſo God of his mercie graunt that they may be turned away by our true and ſpeedy repentance. Secondly, that I may returne to my purpoſe, when the time of peace and reioyſing commeth, we muſt alwayes take heede of exceſſe and laviſhing; we muſt vſe Gods creatures ſoberly, and eſpecially haue a care that our mindes may as well be refreſhed with godly talke, as our bodyes with meate and drinke. As for ſuch thinges as either of them ſelues are vnlawfull and vnhoneſt, or through long abuſe are growen paſt remedie, and are therefore iuſtly accounted among thinges vnlawfull, they are once for all to be baniſhed from the tables of Chriſtians. Of this ſorte are very many ſonges, and daunces of all kindes, which if any man wil goe about in theſe dayes to bring into a due order or moderation, he ſhall doe no more then if he endeuoured to be mad with reaſon. Nowe whereas *Iobs* ſonnes had ſeuerall houſes to dwel in, one apart from the other, this declareth not only the welthineſſe of that family, but alſo the good order & gouernment thereof: and withall it ſheweth that they were of ripe yeres and come to mens eſtate, although they were as yet vnmarried. All which circumſtances commend vnto vs both the carefulnes of the father in bringing vp his children vertuouſly, and alſo their dutifull mindes being ſo willing to be taught, and ſo ready to take inſtruction.

And ſent and called their three ſiſters to eate and to drinke with them] Here againe we may ſee *Iobs* wiſe gouernment, and ordering of his houſholde. For the ſiſters kept not with their brethren, but had their dwelling apart from them, which was both more ſeemely & more ſafe, as alſo more agreeing with maidenly ſhamefaſtneſſe. Neither is it ſaid, that *Iobs* ſonnes ſent for any other weomen; yea the ſiſters come not ouer boldly and vncalled to the bankets of their brethren, although they knewe them to be men of a ſober and honeſt diſpoſition, which the Greeke expoſition doeth not ſufficiently expreſſe by the word συμπαρεγενοντο. If fathers would follow this example eſpecially thoſe of the richer ſort, where

there is greater looſenes and libertie to ſinne, we ſhould ſee many families better ordered then they are, and we ſhould be free from very many offences.

VERSE 5. *And when the daies of their banketting were gone about* (that is, after they had feaſted one another euery one in his turne, namely the brethren) *Iob ſent, and ſanctified them and roſe vp earelie in the morning, and offered burnt offerings according to the number of them all.*] The Greeke interpreter hath tranſlated this place more vnfitlie, vſing for burnt offerings, the generall worde *Sacrifice:* ſomewhat alſo he leaueth out, as namely that particle (*all*) and he addeth many things of his owne: all which *Jerome* hath rightlie amended according to the truth of the *Hebrewe* text. Now ſeeing the Greeke tranſlations are in diuerſe places faultie, and ſeeing that in all things we muſt follow the *Hebrewe*, hereafter we will not much trouble our ſelues about the Greeke, vnleſſe peraduenture we ſhall finde any thing worthie the obſeruation. God be thanked that in theſe daies he hath reſtored the knowledge of the *Hebrewe* tongue, through ignorance whereof thoſe that are vnskilfull will hardlie beleeue how often and how greatlie the moſt learned Greeke interpreters haue erred in the true expoſition of al the ſacred bookes of the old Teſtament, and eſpeciallie of this; as alſo very many of the Latin interpreters, after *Jeromes* emendations; but *I* return to the matter. For theſe things I touch in a manner againſt my will, which neuertheleſſe I would haue diligentlie to be marked of thoſe, who bend them ſelues to the ſtudie of *Diuinitie*, ſeeing it hath pleaſed God in this age to make the *Hebrewe* tongue ſo familiare vnto vs, leaſt with the Fathers in many places they erre from the true and natural ſenſe of the Scriptures: yet we muſt alwaies keepe that reuerence which is due to men of ſuch learning and antiquitie. Verilie this is the property of true and vnfeigned loue which alwaies accompanieth true godlines, that it maketh men verie carefull both of them ſelues and others: and although it be not ſuſpicious; yet it is not at any time ſo ſecure, but that it dailie ſtandeth in feare and doubt of mans infirmitie, euen then, when it might ſeeme not to haue left any part of duetie vnperformed. *Iob* therefore had a quiet and guiltleſſe

guiltlesse conscience, and without controuersie he tooke great ioy in the godlie agreement of his children, in whome he did also perceiue tokens of their honest disposition, and fruit of their holie education. Yet he knew them to be men, and that young men too. He knew it was no easie matter to keepe a due moderation in mirth. Therefore he did, no doubt, carefullie obserue what was spoken and done in euery one of these bankets: neither trusting them too much, nor distrusting them more then was needefull. And although while the weeke of their making merrie went about, he heard no euill of them (for if he had, surelie he woulde neuer haue staied til the weekes ende) yet he doubted and preuented the worst. For all the daunger is in negligence; by too much care and diligence a man can scarcelie offende in such matters. VVhat then doth *Iob*? he waighteth not till the eighth day commeth, but at the ende of the seuenth, he giueth his children warning, that euery one of them should be readie to offer sacrifice to God. What this rite of sanctifying was which *Iob* vsed, we cannot plainlie and particularlie affirme. But out of this place it must especially be obserued, that ceremonial rites had not their beginning in the mount *Sinai*: seeing it cannot be denied, but that sacrifices were in vse immediatelie after the fall, in *Adams* owne familie: and therefore that euen then also there was an order of priesthood & rite of sacrificing. And againe strait after the deluge we reade that there was a difference of cleane and vncleane beasts, that is, as I take it, of such as might lawfully be offered in sacrifice & which might not be offered, which difference was well knowne to *Noah*. *Gen*. 8. 2. But the Lord in the mount *Sinai* did more plainly & fullie declare the whole manner of his outward worship, which was before vnwritten, though it was not inuented & deuised by man, & therfore it wold haue bin corrupted & in the end vtterly abolished, vnles the Lord had in good time precisely set down certein lawes cõcerning those ceremonies: which how necessary a thing it was, may farther appere, in that the people of god could not for al this be restrained from false worship. For such is the crooked nature of man, that he wil neuer rest in the reuealed will of god. Moreouer we must obserue that al those ceremonies apperteining

perteining to gods external ſervice,& appointed by God him ſelf both before the law,& vnder *Moſes*,were not vaine & idle ſpectacles to feede the eies,but were holy myſteries,in which as in certaine glaſſes the fathers ſhould both ſee them ſelues to their owne condemnation before God, and alſo beholde the mercie of God in the promiſed Meſsias in time to be exhibited, for the confirmation and nouriſhing of their faith. Therefore it may truely be ſaid that they are belonging both to the Law that condemneth, and to the Goſpell that comforteth, the Apoſtle in plaine words witneſsing both the one &the other;namely,that they were in ſtead of a hand writing againſt vs, with Chriſt faſtened vpō the Croſſe, *Col.*2.verſ.14. & in the 17.verſ.that they were ſhadowes of things to come, whereof Chriſt is the body. But nowe by the comming of Chriſt they are taken away, except onely thoſe 2. moſt pure Sacraments of the newe couenant. Neuertheles that which was figured by thoſe outward rites of ſanctifying, ſtill remaineth, & therefore by theſe examples of the fathers n the old Teſtament, we are put in minde that there muſt goe before our prayers a diligent preparation of the heart, if we deſire to be heard: and therefore the Prophet doeth rightly ioyne theſe two togither, Pſal.26.verſ.6. *I will waſh my hands in innocencie, O Lorde, & compaſe thine altar*: And againe in the 33. Pſalme,verſe 1. *It becommeth vpright men to be thankfull.*

And roſe vp earely in the morning] This circumſtance alſo declareth with howe great care *Iob* did the dutie of a good father, whereby all the godly are admoniſhed both whence they ſhould begin their daily labours(whither alſo belongeth that continuall morning ſacrifice vnder the Lawe) and alſo to how great daunger they lay them ſelues open,who either being pricked by their own conſcience,or warned by others, or mooued by Gods iudgements,doe yet put off their repentance though it be but one minute of an houre. For after the doores of mercie are ſhut, they may call and crie often, but the Lord will not heare them, Matth.7.verſ.27. Therefore that ſaying to all Chriſtians ought to be moſt pretious, *Make no delayes but take time while it ſerueth.*

And offered burnt offerings &c.]He him ſelfe was the Prieſt, as then was the cuſtome,in his owne houſe.And here againe

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we see that *Iob* was no niggard in the seruice of the true God, as who offered not peace offerings, but burnt offerings, and that according to the number of his sonnes. By which example is reprooued the sparingnes of diuers men in giuing their almes (for the poore are vnto vs in steede of an altar) who are not vnlike to those, who in time past offered in the temple their diseased and scabbed sheepe, whereof the Prophets most grieuously and most iustlie complaine. Of these men the Apostle speaketh in the 2. Epistle to the *Corinth.* cap. 9. ve. 6. saying: *He that soweth sparinglie shall reape also sparinglie.* Yet let vs remember that *Iob* was bountifull in the seruice of the true God & not of idoles. For the more a man bestoweth vpon superstitious worship, the more grieuously is God displeased. Notwithstãding true it is that those which were so lauish & prodigall in honouring of their idoles, shal rise vp in iudgement, & by their example condemne the niggardlines of many, who professe them selues to be true Christians.

For Iob thought, it may be that my sonnes haue sinned] Loue is not suspitious, as I said before: neither had *Iob* any manifest cause why he should suspect any such thing of his children: and therefore that clause of doubting is added. But that which for the most part falleth out in such banketings, least also it had happened amongest them, he had good reason to feare. Wherein he tooke another course, then men commonly are wont to do, who are so farre from accusing, rather then excusing that which is doubtful in their sayings, & doings, that quite contrary they leaue not to flatter them selues in very palpable sinnes. Now if *Iob* was so carefull to seeke for pardon for the suspected sinnes of others, what doe we thinke he did in his owne case, when he had at any time offended God. And again, what an excellent example is here offred vnto vs, that one of vs in true loue should procure the salvation of another? The which dutie of loue hath somtimes bene available to deliuer many from dangers who were altogether vnworthy, as we read of the *Sodomites.* Gen. 18. 22. & of the whole people of God. Esa. 59. v. 16. sometimes also hath deliuered them, as it befel vnto those which were in the same ship with Paul. Act. 27. v. 24. Here that also is to be obserued, that by the word *(Sinned)* in this place is not meant whatsoe-

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uer is not so done as it ought, or that wherein a man howsoeuer doth offend (for who is he that doth not thus sinne euen vnwittingly?) but hereby *Iob* would signifie that in these bankettings somewhat might happily haue escaped his children, by which they might greatly haue offended the maiestie of God. But why doth he offer for euery one of his sonnes? For it might be that some one of them had transgressed, the rest not being priuy therto. I agree; but the most holy man would not so neerely and cunningly debate the matter with God, knowing that there was cause sufficient, why he should need to craue mercy both for himselfe, & for euery particular person in his household. And as he was a mā of a very tender conscience, so he was not ignorant that not they alone are guilty of sinne, who haue themselues transgressed either in word or deed, but they also who are any way consenting, & cōsequently who reproue not those whom they see offend. Therefore when *Naboth* was accused, though wrongfully, of blasphemy against God and the King, the Israelites albeit at that time they were fallē away frō the true God, did not without good cōsideration proclaime a fast, 1. king. 21. 12. And *Paul* sharply reprehendeth the *Corinth.* for that they were not publikely sorowfull for the incest of one vngodly person amongst them.

And blasphemed God in their hearts) According to the original thus, *And haue blessed god in their harts*, yet the meaning is all one. For it is a cōmon thing with the *Hebrues* to vse words by a contrary signification, when the proper worde signifieth some hainous matter, such as scarcely ought to be named: as the Latins vse this word *(sacrū)* which signifieth holy or sacred for *(execrandū)* that is, prophane ordetestable. Now that is not without cause added, *In their harts*, because if *Iob* had neuer so little suspected, that his sōnes had cōmitted any such offence in word or deed, he would not haue spared any rebukes and chastisemēts. Neither is this to be vnderstood of that execrable blasphemy, but only of Gods honour empaired by some sinister thought & affection. Here we may gather that not only those things which we speak or do otherwise then we ought, but euē the very lightest motiōs of the mind are to be accoūted for sinnes: & therfore that all sinnes (albeit they be vnequall) do of them selues & without Christ, with God, against whose

whose maiestie they are committed, deserue eternall death, seeing we shall giue account of euery idle and vnprofitable word. Which quite ouerthroweth that false and damnable distinction made by the schoole sophisters, of sinnes *Veniall* & sinnes *Mortal*, being vnderstoode after their owne doctrine.

Thus did Iob euery day) That is, so often as his sonnes thus by turnes feasted one another. Neither yet is it to be douted, but that otherwise Gods seruice was daily celebrated in this holie familie, & especiallie euery seuenth day kept holie vnto the Lord, as God had appointed from the beginning of the world, Gen. 2. 3. But herby also is shewed, that *Iobs* zeale was not vnconstant, soone hot & soone cold, neither that this his holy care ouer his familie was vndertaken onely for fashions sake. VVherunto is to be referred that admonition so often repeated in the holie Scriptures, that we should pray continuallie and neuer be wearie of well doing.

VERSE 6. *Now on a day when the children of God came & stoode before the Lord, Satan came also among them.*] Hitherto we haue heard what *Job* did here vpon the earth: now is set downe, what the Lord decreed about these things in heauen. The declaration wherof how necessarie it is, appeareth both by that earnest disputation between *Job* & his friends, and also *Iobs* lamentable complaint, each of them springing from no other cause, but from the ignorance of gods decree. For although no man at any time (except a few men quite voide of reason, & going stiflie against the testimonie of their owne conscience) denyed that all things created were vpholden and ruled by Gods prouidence: notwithstanding herein we see that which the Apostle trulie witnesseth, *Rom.* 1. 21. what befalleth men trusting to their owne wisdome, nothing but this, that they become vaine in their owne imaginations. VVho knoweth not the wicked opinion of the *Epicures* attributing all things to the concourse or meeting of their small motes which they call *Atomi*? who knoweth not that the *Stoicks* sliding from one extreame to another, haue tied god by the chaines as it were, of midle & secondary causes? who knoweth not that the *Peripateticks* the wittiest of all the rest, haue shut out the cuet of al things from Gods prouidence? Neither haue these things bene debated onely in the

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schooles of prophane men, but euen in the schoole of God; not whether the world were gouerned by Gods prouidence: whether hee freely,&as it best pleaseth him selfe,yet alwaies iustlie, disposeth and ordereth the second causes and effects of the same: finallie whether his heauenlie power and working extend it selfe to euery particular thing, euen to the meanest and basest that can be thought of; these things, I say,haue not beene called into question(for thereof scarcely any but vngodly & very prophane wretches haue euer doubted)but of these two maine points hath beene al the controuersie: first,how it might stand with Gods iustice and equitie that the estate of good men should in this life,be so wretched and miserable:and contrariwise,the condition of the wicked, be so ioyfull and prosperous: secondlie, if nothing be done, but that which God willeth and decreeth from all eternitie (for he hath not decreed any thing either within the limits of time, because he chaungeth not, Malach.3.6. and *with him there is no variab'lenes nor shadowing by turning.* Iam. 1.17. or against his will,because he is omnipotent)how we might free him from beeing the author of sinne,whome neuertheles we know to be an enemie & reuenger of al iniquitie. About this argument the most holie and exercised seruants of God haue had their mindes distracted into diuers and contrarie cogitations, as it appeareth particularlie in the 73. Psal.of *Asaph.* Habacuk. 2. Ieremie.15. vers. 10. And that we goe no further, in this very booke those things which are alleadged on either side, and by which *Iobs* friends are caried beyond the truth,yea,and *Job* him selfe is well nigh driuen to forget all patience, doe sufficientlie shew that this is one of Satans chiefe sleyts and practizes against vs, seeking either out of hand and at once to ouerthrow the foundation of our faith and hope ,or else by little and little to shake and weaken it, that he may in the end bring vs to dispaire. Seeing therefore that both these weightie questions are in this short description perspicuouslie and plainlie laid forth and confirmed by a most graue witnesse,namelie,by the expresse wordes of *Iob*, in this chapter and the next,which were put into him by the holie Ghost; this place is worthie to be diligentlie and accuratelie handled. But here are certaine things before seuerallie

rallie to be obserued. And first of all, whie these heauenlie matters are set out after an earthlie manner, that is, according to the vse and custome of men. Secondlie what things they are, which in this figuratiue description are spoken after the fashion of men, which cannot without impietie be attributed properlie to God. In the third place I will vnfold the particular things represented in this description.

To beginne with the first; God to prouide for the infirmitie of man, from the beginning, as it were, visiblie reuealed vnto the Fathers his grace (which neither can nor ought any otherwise to be apprehended, then by the eye of the minde; because the instrument of conceiuing things spirituall, must of necessitie be spirituall) by certaine visions represented to the outward senses, as it is euident by manifold places of the sacred Scriptures. Neither is it to be doubted, but that the Patriarkes hauing learned the true knowledge of God, as also they who had receiued the same by tradition from them, were lifted vp beyond these corporall visions to the contemplation of things heauenlie and celestial; especiallie seeing other visions were both by night and by day exhibited to the Prophets, by which the people of God were instructed, that they might easilie vnderstand the true vse of such misteries. But after that the knowledge of the true God began by little and little to be forgotten, & that the deuills by Gods iust iudgement against men, tooke vpon them to send effectuall illusions and vaine apparitions to beguile men withall, it came to passe, that men were no longer by these bodilie visions caried higher, namely, to consider of heauenly matters, but contrariwise, not content to haue deuided one God into many, they transformed their Gods into the natures and properties of men. And yet neuertheless this generall principle still remained inuiolate (except happelie any men grew past all reason) that whatsoeuer was done here vpon earth, was first decreed in heauen that it should so come to passe. Hence are those fictions in *Homer* and others that followed his steppes, as namely that of *Virgil*,

Pandisur interea domus Omnipotentis Olympi.

But these things which are of them deciphered after a prophane manner, as they are in the holie Scriptures handled

led very reuerentlie, so are they referred to a good and holie end; of which sort are those descriptions in the sixt of Esay, Eze.1.&1.King.22.19.& this also which now we haue in hād, sauing that in the former the Lord appeareth onely to his Prophets, but here are set forth things done in the presence and hearing of many, and that a farre off in the tribunal seat of God, as it were in the pallace of the high *Emperour*. Now in the second place let vs see, what in this figuratiue description is spoken after the vse of men, which doth not any way agree properlie to God. Of this sort is that especiallie, that these things were set down to be done vpon a certain day; as though with god there were certen leet daies, in which matters were heard before his tribunal seat: that God is brought in, as it were some mightie king, hauing his gard of Angels about him: that Satan also is said to haue come thither, and that God questioned with him about this and that. For contrariwise, almightie God is alwaies and euery where present and dispoſerh all things: all things both in heauen and in earth are at all times in his sight, neither needeth he to make any enquirie into matters, who beholdeth the things that are to come; seeing nothing shalbe, yea, and nothing can be, which he hath not appointed and determined. Neuertheleſſe true it is, that whatsoeuer God hath in him selfe before all times and from eternitie decreed, the same he reuealeth both to his Angels, whome he vseth as ministers to execute his wil, and also to men, when and in what manner it seemeth good vnto him. And it is not vnlikelie, that by this meanes the deuills oftentimes foretold in those their oracles what should afterward come to passe. Therefore these things are not so to be vnderstood, as if they agreed to God in deede, no more then a mouth, handes, feete, and actions belonging to men, as namelie to speake, to come, to depart, to be angrie, to repent; al which notwithstanding are ascribed to god: but the things which we were not able otherwise to conceiue, are as it were by these resemblāces represented vnto vs. It remaineth now to shew, what may profitably be collected out of this description. For this is the third thing which we propounded.

Whereas it is in this historie recorded, that *Iob*, such a man by Gods owne testimonie, as for iustice and righteous-

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nes none at that time was like vnto him, furnished with all manner goods both of bodie and minde, suddenlie fell into so extreame miserie and wretchednes, lest any man might imagine, that this came to passe, as prophane men vse to say, by chaunce, as if the world were tossed to and fro, I know not by what violence of blinde fortune, or least by this suddeine chaunge any should gather (as both his wife and his friends most falslie surmised) that all *Iobs* holinesse and integritie, was but meere hypocrisie, which God afterward punished in so seuere manner: finallie, least the godlie might want an example, whereby they might comfort them selues in afflictions, whereunto in this life they of al men are most subiect, as the experience of all ages doth sufficientlie witnesse, it was necessarie that these things should first be set downe, before we should heare of that narration and discourse which followeth; to the end our mindes might be prepared to resist such prophane cogitations. Here therefore in briefe we are taught, that nothing is done here vpon the earth, whether it goe well with the godlie or ill with the wicked, or contrariwise, which God hath not most iustlie and wiselie decreed from all eternitie for his owne glorie, and both for the profit of the godlie and the iust vengeance of the wicked.

And here againe we learne another secret, which maketh very much for the exhibiting of due reuerence to God and patient bearing of the greatest calamities that may befall vs, namely, that God, whether he vse good or badde instruments, alwaies dealeth iustlie, and that it cannot otherwise be, but that, if we wil patiently attend the end of Gods work, which may be vnto vs vnknowne, but neuer vniust, the thing it selfe shal make vs acknowledge, that he is a louer of righteousnes, which he blesseth, and a hater of iniquitie, which he so seuerelie punisheth. as the wise man teacheth vs, *Eccles.* 8. *verse* 10. & 11. & 12 13. And lastlie here we are taught, that the furie both of Satan and of all the wicked, wherewith they are caried against the children of God, is so brideled by the power and will of God, that they cannot goe about, much lesse effect any thing, but onely so farre forth as God giueth them leaue, and this is alwaies done for the good

and profit of the godlie, whether he chasten them or proove them for his owne glorie & their good, as in the end he will make knowne vnto them: whether he set the wicked one against another, or by any other meanes togither with Satan bring them to their deserued destruction. Now after what sort these things may so be reconciled with Gods nature, that he neither be made the author of sinne, nor yet may rightlie be thought to swerue one iot from that eternal & immutable rule of his iustice, shalbe shewed in the 22. verse of this Chapter.

These things being thus set down, let vs come to the particular expounding of the words of the text: *Now on a day when &c.* I would not haue this preciselie to be taken for some one day of the feasts, as namly that, in which *Iobs* children eating & drinking in their eldest brothers house, by the fall thereof were all slaine. But touching this point, in respect of God him selfe, we must know that he in his gouernment and administration of all things is not shut vp within any spaces of time, as vvho hath created and ordeined times and seasons not for him self, but for things which in time were created, & togither vvith the time are subiect to change & alteration. And moreouer this is most certen, that God doth not decree any thing within the limits & cõpasse of time, but that things both in generall and in particular, both all and euery one, haue beene foreappointed and determined by the secret and immutable counsell of God, euen from all eternitie. Notvvithstanding as he hath before the foundation of the vvorld decreed all things: so he hath set and assigned the times or seasons, vvhich he hath put in his ovvne povver, *Act.1.7.* vvhen euery thing shall come to passe, euen as him selfe hath appointed: neither is it possible that these times should either be hastened or protracted one minute. Therefore God in this place is not brought in, as if novv he tooke some nevv counsell concerning *Iob* (for he had ordeined all things from euerlasting) but the time novv beeing come, vvhich he prefixed for the actuall accomplishing of that he had decreed, he reuealed the same to Satan, beeing before altogither ignorant thereof, as vvhome he had appointed to be the chiefe instrument in executing this his vvill and purpose.

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The children of God] So it is euident by very many places of Scripture that those blessed spirits are seperated from other impure spirits, which stood not stedfast in the truth: and are called the sonnes of God, both by reason of Gods wonderfull blessing vpon them (because to parents nothing can be more deare then their children) and also for that moste glorious excellencie, as to whome therefore those notable titles of powers, vertues and principalities are attributed by the Apostle, *Ephes.* 1. 21. and in other places. That likewise is euident, that the same title, albeit not for like reason, is giuen to Magistrates in respect of the great authoritie which they haue ouer others, *Psal.* 82. 6. finallie God doth vouchsafe that most honourable title to his Saints chosen out of this worlde, both for that exceeding wonderfull adoption, *Iohn.* 1. 12. as also for that eternall glorie and incorruption, in which they shalbe as the Angels which are in heauen, *Mark.* 12. *verse* 25. and fellowe heires with Christ himselfe. But all these appellations are to be distinguished and referred to their true & proper vse. Therefore as touching those blessed spirits, they are set out vnto vs, as beeing bewtifyed with a certaine excellent and heauenly glorie; yet onely as Gods ministers, and that also to the benefit and seruice of his saints, so farre as it pleaseth God to vse their ministrie. They are not therefore propounded vnto vs, that we should cal vpon them, or worship them, which thing the Apostle expresly forbiddeth, (*Col.* 2. 18. (for they are our fellow seruants, *Apoc.* 19. 10. and 22. 9.) but partly that we should glorifie God with them in holy agreement & common songs of thanksgiuing, and partly that we may be continually mindfull of Gods immesurable goodnes towards vs, wherby it commeth to passe, that he defendeth vs by the ministerie of those blessed spirits both against Satan and other our aduersaries, *Psal.* 34. 8. *Hebr.* 1. 14. which is also by many holie examples and histories of Scripture declared: finallie, that remembring his seruant *Elizeus* of whome mention is made 2. *King.* 6. 16. & *Iacobs* vision, *Gen.* 28. 12. we may more valiantly persuere in all our wordly warfare. Neither is it to be doubted, but that as God hertofore defended his Church by Angels, in that miserable slauerie, from infinite daungers, *Dan.* 10. 20. & 11. 1. so now also he doth

defend vs miraculouſlie from Antichriſt and the conſpiracie of the whole world: ſomtime by confounding their language, otherwhile by ouerthrowing tyrants, ſometime from heauen laughing our enemies to ſcorne, ſometime by bleſſing godlie Kings & Princes, yea, & miraculouſly preſeruing Queenes, nourcing mothers of the Church; wherof if euer there was a manifeſt example, now it is to be ſeen in that thriſe excellent princeſſe Queene *Elizabeth* of *England*, whom Gods ſingular prouidence hath deliuered from the infinite entrappings of *Satan*, Antichriſt and the Pope of *Rome*, euen in our age, and whome we trulie may call the common ſanctuarie & refuge of the afflicted Church. And I pray you ſince the firſt ciuill warres ſtirred vp in *France* by thoſe choſen inſtruments of the deuil, who can doubt but that thoſe worthie men protectors of the *French* Churches, were aſſiſted & garded by the Angels? Neither ſurely may we think that they were then forſaken of them, when as in the laſt conflict being taken into heauen they departed. And truly at this time no humane force, but plaine heauenlie & extraordinarie, doth ſafe keepe this heroicall & worthie king of *Navarre*, the ſafegard of the *French* Church; and the noble Prince of *Condye*, againſt thoſe wicked cutthrotes, conſpiratours and enemies both to the Church and kingdome of *France*. But this honourable title giuen to Magiſtrates hitherto apperteineth, not that we transferre the leaſt iot of Gods honour to them (for onelie God is the lawgiuer to our conſcience, *Iam.* 4.12.) but that we obey them as Gods officers, ſo farre as their authority ſtretcheth; not for neceſſitie, but for conſcience ſake, that is, not for the auoiding of puniſhment ſet downe by mans lawes, but becauſe God him ſelfe doth rule in his miniſters; we obey them, I ſay, meekely and of our owne accord, without any preiudice to Gods right, *Rom.* 13.1.2. &c. & that we earneſtlie pray for them, as the mainteyners and defenders of the cõmon peace: which duties are euen to prophane Princes and heathen gouernours in like manner to be performed. 1. *Tim.* 2.2. Moreouer the true vſe of this title of the *Children of God* attributed vnto vs, is threefold. One, that we may oppoſe this dignitie to the ignominie of the Croſſe, and to all thoſe rebukes which we ſuffering for the righteouſnes of God, are

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made conformable to Christ our head, beeing not onely not discouraged vnder the crosse of Christ, but euen reioysing, as we are taught by the precepts and examples of the Prophets and Apostles. Another is, that remembring the greatnes of Gods benefit in this our adoption, we may giue him continuall thanks. The third, that we beeing the sonnes of such a father, and the brethren of such an elder brother, may be ashamed to forget what our duetie is to both, either as sonnes, or as brothers, and to greeue the holie Spirite of adoption, *Eph.* 4.30. but rather that we may shun that grieuous reprehension, *Mal.* 1.6. *If I be a father where is my honour? if a Lord, where is my feare?* To conclude, this title is to be obserued against the *Arrians*, who blasphemously say that the eternall sonne of God, *Ioh.* 1.1.2. &c. and 5.20. and that onely begotten, not rashly so called, *Ioh.* 1.14.18. & 3.16.18. & 1. *Ioh.* 4.9. had a beginning in time, before which he was not: and the wicked *Rabbines* of the *Iewes*, who dreame of a Messias created before the world was made: whome we doubt not as beeing God to thinke him coequall and coessentiall with his father, and as one God with the Father and the holie Ghost with the same worship to be honoured.

Came and stood] One way are men and bodilie creatures mouing them selues, said to come, another way spirits, and another way God. For corporall things doe come and goe circumscriptiuelie, and truhe chaunging places, as they say: neither can it better be, that a true bodie may be in more places togither, or otherwise then locallie and definitiuelie, wheresoeuer its essence is, then it can be, that a bodie be no bodie; no not Christs body excepted, though neuer so much glorifyed, and now not abiding in earth, but placed in the highest heauens: of which *Augustin* disputing saith, *If a bodie, then in a place, by reason of the nature of a true bodie.* Wherefore transubstantiation and consubstantiation, and much more that *vbiquitie* of *Eutyches*, by which the truth of Christs ascension and his comming from heauen, yea and the very truth of Christs bodie is by a plaine contradiction quite taken away, are by some defended of a blockish ignorance, by others onelie of inexcusable obstinacie. But the Angells of whome here is peculiar mention, are said to be in a place:

yet *equivocè*, that is, after another manner then bodies, without touch of a mesurable quantitie, which is not at all in the, but definitiuelie, because their essence is not infinite. Hence also it commeth, that therefore they can no more be in many places at once, then bodilie substances: neither yet is it possible, that two Angels should definitiuely be in one and the same place togither. Hereof it is, that according to the distance of places, rightlie and properlie God is saide to sende them, and they to be sent, and to goe and come; as, before the schoole men, auncient diuines, especiallie *Didymus* and *Basil* prooued by Scriptures, writing against those hereticks, who mainteined impious opinions concerning the holie spirite. But here that may be demaunded, from what place god is said to send them. I answere that in such mysteries we are not to be wise aboue that which is meete. Neuertheles, sith Angels are rightlie called heauenlie, I say it may be lawfullie set downe, that they haue allotted them to a dwelling place aboue the heauens themselues, full of light and glorie, such as wee are not once able to conceiue (into which, in very deede, and without any figuratiue kind of speach, Christs bodie ascended, from whence also he shall come at the last day, and into which we shall then in soule and bodie be actuallie taken, to reigne with him and those blessed spirits for euer.) Trulie therefore and without any *Metaphor* they are said to be sent from heauen to execute the will of God; neither is this a vaine & fantastical opinion, as many euen in our age, placing heauen & hell euery where, most monstrously haue taught, being in very deed themselues rather to be accounted fantasticall. Neither yet do we recken vp degrees & orders of Angells with *Dionysius*, or curiously search what they doe: which things wee can not by searching attaine vnto. If further it be obiected; Sith God is euery where, how then are they said to come to him or to goe from him? I answere, that this is a distinct question from the former. Therfore as they are properlie and without any *Metaphor* said to goe and come, not by reason of any limited quantitie, but by the proprietie of their finite nature, and also in respect of the distance of places, to which they come and from which they goe: so in regard of Gods sending them, who of him selfe is

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infinite, they goe from place to place, so that neuertheleſſe they can not be ſaid at any time to be abſent from God. But becauſe God, albeit being euery where, not only in his works, but alſo in eſſence, incomprehenſible and comprehending al things; yet for a peculiar and proper reſpect is ſaid to be in the heauens, for that in them he both ſetteth out vnto vs his incomparable glory, and after a ſecret and ſpiritual manner ruleth that moſt glorious part of his kingdome: therfore alſo the Angels euery where in the Scriptures are ſet downe, not onely to ſee the *Fathers* face, but to ſee it in heauen, and to be ſent from God out of the heauens, and to deſcend from his throne, and to aſcend and returne againe into heauen, and in heauen to praiſe and glorifie God. But God him ſelfe after two ſorts is ſaid to goe and come, to aſcend and deſcende, to be preſent and abſent. One, in the three perſons equallie in one and the ſame common ſubſtance, & that in reſemblance of thoſe affections which are in man, namly, as he either executeth his iudgemẽts, or vſeth his mercy: which thing I need not to prooue by alleadging places of Scripture, ſeeing euery where they offer them ſelues. Another way, in the proper & peculiar perſõ of the *Word*, that is, in reſpect of our humane nature perſonally taken and vnited to it: to which becauſe he is not ſimply preſent, as to other thinges created, or to his elect and ſaintes, (as *Neſtorius* deuiding Chriſtes perſon falſly mainteined) but it is ſo preſent, that that humanitie, which he tooke, is not ſubſiſtent in it ſelfe, but in the perſon of the *Word*: therfore he is ſaid to haue come in the fleſh, to haue come down vnto vs in the forme of a ſeruãt, to haue bin made Man; the properties of either nature yet ſtil remaining without any confuſion (namely of the nature aſſuming in the perſon of the *Word*, or the nature aſſumed in that perſon ſubſiſting.) Therefore by reaſon of this vnion, from which proceedeth the vnitie of Chriſtes perſon, neither is the *Worde* ſhut vp within the ſtraightes of his humane bodie and ſoule, neither doth the aſſumed humanitie, beeing conſidered ſuch as it is by this coniunction with the Godheade, exceede the limits of its circumſcribed dimentions and place, being neuer ſo much glorified. And whoſoeuer dreame that the two natures muſt of neceſſitie be pulled a ſunder,

vnleſſe, whereſoeuer the deitie of the *Word* is (and that is euery where) there alſo the humanity aſſumed with the whole bodelie eſſence be preſent, they not onely falſlie, but fooliſhlie conclude: which matter I haue often before this time, and at large handled out of this place. But this I will adde to the former, that this vnion of the *Word* with the aſſumed nature, is to be diſtinguiſhed, both from the eſſential preſence & being, as wel of good ſpirits in borrowed bodies, as of vncleane ſpirits in thoſe who are poſſeſſed by them, as alſo from the coniunction of the ſoule with mans bodie. For that is ſuch, as thoſe ſpirits together with the bodies in which they are, doe not make one ſubſiſtent and entire thing: for in men poſſeſſed with diuels, two ſubſiſtences do alwaies actuallie remain. In like manner, bodies taken by bleſſed ſpirits, are onely for a time the inſtruments belonging to thoſe ſpirits, by the which ſpirits they are mooued vp and down, for the performance of ſome ſpeciall ſeruice enioyned them of God; ſo that Angels cannot properlie be ſaide to haue taken mans whole nature, or to become Man. Now the felowſhip of the ſoule with euery ſeuerall mans bodie, is in deede perſonall (for ſo all humane perſons are made, and thus farre *Athanaſius* vſeth this ſimilitude) but it is ſufficient that thoſe two concurre to make a third thing compounded of thoſe two parts, as making a whole and an entire thing, beeing ſeuerallie in them ſelues imperfect; cõpounded, I ſay, as of a matter (which is the bodie) and a forme (which is the ſoule:) and therefore of this compoſition the whole ariſeth. But the humanitie which the ſonne of God took, cannot as a part be compounded with the Godhead of the *Word* taking it: to which for the encreaſing it, nothing can be added, and from which, to the diminiſhing therof, nothing can be taken, & with which as with the onlie infinite eſſence nothing can in that mãer be conioyned, which deitie, to conclude, cannot without great abſurditie be called the forme of any creature. It remaineth then that the vnion of the perſon of the *Word* with the humanitie aſſumed, be called *hypoſtatical*, ſo farre as it is graũted to the humanitie to be coupled with the diuinitie, and not to ſubſiſt in it ſelfe, but in the *Word*, in that ſubſiſtent, which the very Angels cannot behold nor comprehend, called *Immanuel*

Emmanuel and συνάνθρωπος, that is, God with man. But hereof perhaps too much, if we consider what belongeth to this place, & yet not too much in respect of old heresies newly polished & set abroach in this our age. Now returne we to our angels again.

And stood before the Lord] This standing doth not signifie a bare presence, seeing to God all things at all times are present, but both their ordinary function, and also a most readie minde in them to discharge whatsoeuer belongeth to their office and dutie, which is neuer found in those vncleane spirits, as who doe not euen then obey the will of God, when they doe his commaundement, and who, as it is to be seen in this storie, do not truelie, so much regard Gods authority, as they greedilie catch at the power and licence which is giuen them to doe ill. Therefore this obedience in the blessed spirits is highlie commended, *Psal* 103. and in many other places. Hitherto also belongeth, that they haue appeared with wings, and those wings for the most part were foure in number (which things the Poets feygned of their prophane *Mercurie*) and that, as the Lord plainlie witnesseth in the 18. of *Matthew*, they alwaies behold the face of the Father which is in heauen, thereby condemning our slownes and dulnes in performing our duties. But this is also to be marked, that almightie God doth not vse their ministerie as if he needed their seruice in manner of kings and Princes, who alone, though they would, can doe but little. For he alone is perfect and all sufficient. And verelie as he created the world and al things therein, not vpon any necessitie, neither to take any profit thereby, but as he was most good, that their might be some thing which he might make partaker of his goodnes, and in which he might be acknowledged, not for any commodities sake, which by encrease may redound to him selfe the creator, but contrariwise, which might be to their commoditie which should acknowledge him: so also he made those blessed spirits in whome men might vew and beholde his power, might, wisdome and goodnes much more gloriouslie then they can in this visible world.

Satan came also among them] That there is an huge multitude of vncleane spirits, it appeareth by the legion of diuells, which possessed one man, *Matth.* 5. 9. But here also as in o-

ther matters, wee are to beware, that we keepe our selues within the compasse of Gods word. This surelie is manifest, that they haue some prince among them, who in special cõsideration *Mat.* 25.41. is called, *Diabolus* the deuill, and both in this and other places is termed Satan: both which titles bewray his desire and disposition. For *Diabolus* signifieth an accuser, and *Satan*, a deadlie and sworne enemie, as we may see 1. *Timoth.* 5.14. and *Pet.* 1.5, 8. Neither is he onely the accuser and enemie of mans saluation, but of God also, and especially of Christ, as beeing the head of the Church, which he euermore seeketh to hurt. For how can he warre with Gods seruants, without taking armes against their master? Both which things doe not in any historie more clearely appeare, then in the description of *Adams* fall, where he setting both vpon God the workeman, and vpon man, Gods most excellent workemanship, the one he ouercame by belying of his maker, and from the other hee estraunged him selfe more and more. And without doubt God had respect vnto this euerlasting and vnreconcileable enmitie euen where, (setting vp a gallowes as it were for the Deuil) he saith, *I will put enmitie betweene thee and the woman. Gen.* 3.15. Therfore it is said that Satan himselfe came, but not as one of the sonnes of God, but among them, to wit, not with the same mind that they came; no out of doubt, but drawn thither vtterly against his will, to the ende we may know that he with all his Angels the ministers of his malice, by their rebellion can not exempt them selues from Gods authoritie and iurisdiction. Therefore euen he also was present him selfe, and is now alwaies in Gods presence (wholly inraged and set on fire to do mischeefe, yea and swelling in hatred and mallice against good men) but very sore against his wil, and onely to obteine licence to do harme, of him without whose leaue he can not go about, much lesse effect any thing, as appeareth by the historie of the swine, *Mat.* 8. *v.* 31. But, will some man say, doth God vse his helpe, which doth nothing at any time but that which is euill, being himselfe alwaies most iust? yea truly. Not that God doth any thing vniustly, but he vseth him, be he neuer so wicked, as a tormentor, that is, some time to destroy & subuert the wicked, as *Saule*, *Sam.* 1 6.14. as *Judas*, *Iob.* 13.2. and

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many others: sometime to chasten his seruants, as that womā who had her bodie bowed togither, *Luk.* 13. 16. or else to trie and exercise them, as *Job* in this storie. In accomplishing the wil of God herein, so often as Satan with his imps doe as it were put to their helping hands, they are not to be thought to doe it of any dutieful & obedient minde, but that they are delighted with that destroying power, that god giueth them, to hurte and anoy his creatures. This doctrine is full of excellent comforte. For thereby we vnderstand, that by the power of our God, the rage of that hungrie lion is abated and bridled, and that God will neuer suffer him to doe any thing against his children, which shall not be to their good and profit, as the Apostle telleth vs, *Rom.* 8. *verse* 28. and also teacheth vs by his owne example, 2. *Cor.* 12. 17.

VERSE 7. *And the Lord said vnto Satan whence commest thou?*] Surelie the Lord knoweth all things and that from eternitie, & without any reasoning or enquirie into matters. He therefore asketh nothing as if he were ignorant; neither yet doth he in like manner question with this impure spirit as in time past with *Adam* saying, *Adam where art thou? Gen.* 3. 9. and with *Caine, Where is thy brother Abel? Gen.* 4. 9. He asketh not of thē as if he knew not, but to bring the one to the path way of saluation, by the acknowledging and detesting of his sinne: the other to destruction, by condemning him selfe by the testimonie of his owne mouth. But these things are spoken after the manner of men, that wee may know that Satan himselfe is cōstrained euē now to appeare before God, as his most iust iudge, to whome he is to giue account of all his wickednes: and also to the end by this example we may learne, that so often as God vseth these ill instruments, he putteth not into them any inclination to euill (for that they haue of themselues through their corruption) but he doeth as it were stirre vp the same, the which he doth iustlie and wel vse afterward, be the instrument neuer so euil. Neuertheless those euill instruments, by them selues and of themselues, work wickednesse euen then, when God rightly and iustlie vseth them, and shal be iustly punished in the end,

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for that they doe the good and righteous worke of God vniuſtlie, and not with that affection which they ought. *Ierem.* 48.10.

And Satan anſwered the Lorde ſaying, From compaſſing the earth to and fro, and from walking in it.) In deede doeing that which here he diſſembleth, but Saint Peter telleth vs in his firſt Epiſtle, Chap. 5. verſe 8. that he walketh about like a roaring Lyon, ſeeking whome he may deuoure: exerciſing tyrannie vpon the world which hath willingly taken his yoke: in which ſenſe he is called the prince of this world, & his angells wordlie gouernours. *Eph.6.* 12. but yet God ſtill bridleth and reſtraineth their tyrannie. But here againe alſo we are to take heed, that we labour not to be wiſer then the word of God will haue vs.

VERSE 8. *And the Lord ſaid vnto Satan, Haſt thou not ſet thy hart vpon my ſervant Iob, how none is like him in the earth, an vpright and iuſt man, one that feareth God and eſcheweth euil?*] VVhat force and meaning theſe epithyts haue, hath beene ſhewed in the firſt verſe. To ſet ones hart vpon a thing, ſignifyeth nothing elſe, but diligentlie and with attention to conſider. For God knew that none weare more warilie and circumſpectlie watched of the deuill, then ſuch as ſtudie godlines and ſinceritie of life, who are the onely men which withſtand him; others he leadeth ouerthwartlie, whether he liſt; they are taken of him at his will, 2. *Timoth.*2. 26. But God thus ſpeaketh to ſting him, and as it were triumphing ouer his aduerſarie. For nothing greeueth the wicked ſo much, as that they are not able to bring to paſſe and accompliſh that which they goe about; As if God ſhould ſay; Satan I am not ignorant whereabout thou goeſt, but howſoeuer thou haſt ſped with others, yet at the length thou haſt found a man, euen this *Iob*, about whome all this while thou haſte laboured in vaine.

VERSE 9. *Then Satan anſwered the Lord, and ſaid, Doth Job feare God for nought?*] See how crookedlie this ſerpent creepeth, neuer going ſtraight, but diſſembling what he could not denie; as they alſo are wont to doe who are led by this ſpirite, Sophiſters eſpeciallie, transferring their talke from that which is in queſtion to other quiddities. So at

this

this day, when we aske of the aduersary, whether the papisticall congregation be the Church, they beginne to dispute of the Churches authoritie. And when Consubstantiation or Transsubstantiation or the vbiquitie of Christs bodie is denyed, the Sophisters in steede of an answere, propound a question, whether God be not omnipotent, or whether Christs words be not of them selues to be beleeued. So the aduersaries beeing conuicted by the authoritie of the written word, doe make that common place of the traditions of the Church, a generall answere to all controuersies. But to the matter; Satan spite of his nose acknowledging that to be true, which God had propoũded, yet doth not only not yeald to the truth (for how can the author of lyes doe that?) but also seeketh an occasion of a new quarrell, hoping that he may daunt him by aduersity, whome prosperitie could not change; so that not without cause *Paul* warneth vs, that we haue to do with such enemies, as assayle vs both on the right and left hand, 2. *Cor.* 6. 7. And here marke me, what can be more bolde and impudent then this our aduersarie? by how much the lesse wee may maruell at such as are lead with his spirit. For when he had heard euen from gods own mouth, who cannot lye, that *Iobs* pietye was true and vnfeigned, yet durst he on the contrary side falsly accuse *Job*, as one not louing God sincerely, but onely for his commodities sake; which was all one as if he should haue charged God to his face either with ignorance or with falshod; when as not prophane men them selues, are ignorant, that those can not be said to be true friends, which measure friendship by their priuate gayne, and to whome that olde prouerbe agreeth, *No pennie, no Paier nõster*. But to *Iob* how great injurie this slanderer doeth, the thing it selfe afterwarde declared, both to the great glory of *Iob* the vanquisher, and the shame of Satan the assayler. Such is commonly the end of all the temptations stirred vp by Sathan against the true seruants of God.

VERSE. 10. *Hast thou not made an hedge about him, and about his house, and about all that he hath on euery side?*) Here againe the monstrous impudencye of the vncleane spirite openeth it selfe, who not content that he had gaine-

said

ſaid the witneſſe of God him ſelfe, as concerning *Job*, nowe alſo dareth confirme his falſe ſlaunder, being the head maſter of all *Sophiſters*, with a playne ſophiſme, arguing as they ſay *A non cauſa pro cauſa*, that is, putting that for a cauſe which in deed is no cauſe. For what manner of concluſion is this? Thou gardeſt and ſtandeſt about *Job* and his family, and heapeſt all thy bleſſings vpon him: therefore *Iob* feareth, loueth, and obeyeth thee, not for thy ſake, but for his owne. Two other wayes alſo Satan here bewrayeth his diſpoſition; being enflamed with continuall envie, and caryed with a deſire to doe miſchiefe. For whence come all theſe things, but becauſe he is now grieued with the proſperous eſtate of *Iob*, as in time paſt he was at the happineſſe of our firſt parents? And to what ende tend theſe practiſes, but to ſhewe his malice in throwing downe *Iob* from that felicitie, which he enioyed? And theſe things are daily and diligently to be thought of, and conſidered of vs, partly that wee the better acquaint our ſelues with the nature and qualitie of this our enemie, to the ende we may haue it in greater deteſtation, and partly that we more warily ſhunne and avoyde the ſleightes of *Sophiſters*, who are nothing elſe but the very mouth and tongue of the deuill, lying in wayte againſt the trueth, and againſt our ſalvation. Beſides we are here to weigh diligently what this lying ſpirit ſaith, not that we are to learne the trueth of the father of lyes (for it can not be denyed but that they are true and excellent thinges which he doeth vtter) but to refell him by the wordes of his owne mouth. For ſeeing that this foule ſpirit doeth ſometime ſpeake the trueth, not as deſirous to maintaine the trueth, but to colour a lye with a fayre ſhewe of trueth; he is not, no not then, when hee ſpeaketh that which is true, ſimplie to be heard, but rather to haue his mouth ſtopped, as our Sauiour Chriſt dealt with him in the firſt Chap. of Marke, and the 24. v. and *Paul* likewiſe in the 16. Chapter of the Actes, and the 18. verſe. Neither ought we at any time more carefully to ſtoppe our eares againſt the voice of that charmer, then when he *transformeth himſelfe into an Angell of light*, 2. Corinth. Chapter 11. verſe 14. Neuertheleſſe goe to, let vs learne this leſſon of him,

againſt

againſt him ſelfe, which the trueth wrung from him: and let vs be aſhamed to be ignorant of that, which the Doctor of ignorance him ſelfe was conſtrained to acknowledge: namely, that our ſelues, our life, and whatſoeuer good thing we haue alreadie, or hope for hereafter, dependeth altogether vpon the power and goodneſſe of God. VVhich being ſo, what greater or more certen madneſſe can there be, then to dreame with the worlde and worldlings, that either that which wee haue may be kept, or that which wee haue not, and yet deſire to haue, may be gotten by euill and vnlawfull meanes? And yet who amongeſt a thouſande liueth otherwiſe? Nowe if this heauenly fence and fortification doe not properly belong to one man, but is common to all the godlie, the whole number of whome maketh the Church, of which the Lorde witneſſeth, that *He will be a vvall of fire rounde about her*, as it is in the 2. Chapter of the Prophet *Zacharie*, and verſe 5. and in the 66. Chapter, and verſe 12. of the Prophet *Eſay*; and hath not onely promiſed to garde her with an armie of Angels, *Pſalme* 34.7. but alſo hath ſhewed it ſenſibly to the eyes, 2. *Kinges*, Chapter 6. verſe 17. howe ſhall we ſay it commeth to paſſe, that ſo fewe flie into the boſome of the Church, and of thoſe, who would ſeeme here to ſeeke refuge, ſo many are in bodie conuerſant in the Church, but haue their mindes occupied in the middeſt of the worlde? what can we ſay elſe, but that they are giuen vp to a reprobate ſenſe? in ſo much that they beleeue not their owne conſcience witneſſing to them that none are in ſafetie but ſuch as God protecteth, and that God protecteth not thoſe, who giue their mindes to falſe and wicked dealing, yea herein they credite not *Satan* him ſelfe, to whoſe will they are otherwiſe wholly addicted. They will not heare him in this place ſpeaking the trueth, but they will heare him vainely and falſely boaſting thus, *All theſe thinges vvill I giue thee, if thou vvilt fall downe and vvorſhippe me*, Matthewe chap. 4. verſe 9. But goe to, let vs returne theſe vvordes of Satan vpon him ſelfe. Thou acknovvledgeſt Satan, that all they vvhich feare GOD, are by God him ſelfe fortified on all ſides with a moſt ſafe and inexpugnable bulvvarke.

What

What then getteſt thou by thy continual aſſaulting it? Surely thou doeſt nothing elſe but more and more worke thine owne moſt aſſured deſtruction: but the Church which thou wouldeſt ſo faine deſtroy, thou rather buildeſt, as which, the more egerly thou aſſayleſt it, the more couragiouſly reſiſteth thee: finally, againſt thy will thou helpeſt to cleanſe it from filth and vncleanneſſe, which thou ſweepeſt out of Gods houſe, ſo often as he giueth thee leaue to breake the hedge and to enter. *For there muſt be hereſies, that they which are approoued may be known*, 1.Cor.11. verſe 19. And againe, *Thoſe which goe out from the Saintes, being drawen foorth by thee, were not of the Saints*, 1.Iohn 2.19.

Thou haſt bleſſed the worke of his handes, and his ſubſtaunce is increaſed in the lande.) What meane ye therefore all ye couetous, guilefull, and deſirous of gaine? If no other reſpect can move you, yet at the leaſt giue credite vnto Satan, which giueth you warning before hande. For if God doe bleſſe thoſe men, which are of a holy and vertuous life (whereof you ſhall heare an ample and large diſcourſe beneath in the 29. and 31. Chapters) it muſt needes be, that the wrath of God doeth moſt certainely hang ouer your heades, and that they which ſowe iniquitie can reape naught elſe but deſtruction, as is ſhewed in the 4. Chapter, verſe 8. & Proverbs 22.8. But is he, whoſoeuer he be who followeth *Iobs* godlineſſe and integritie, ſo bleſſed as was *Job*? ſurely no: For beholde, that I may paſſe ouer many others, *Peter* and *Iohn had neither golde nor ſiluer*, Actes 3. verſe 6. and *Paul* by liuing on the worke of his handes, learned by his owne experience what it was ſo ſtande in neede, 2.Cor.11.8. and when as the rich glutton had all things at will, poore Lazarus full of ſores was fayne to begge, finding more curteſie in the dogs tongues, then in the rich mans hands, Luke 16.19. yea in this our *Iob*, we haue a notable example both of a moſt poore, and of a moſt rich man togither. What therfore, hath not godlineſſe the promiſes both of this and the other life? 1.Timot.4.8. Truely it hath. But we muſt here eſpecially obſerue two things: one is, that the proper and peculiar felicity of the godly, foraſmuch as it is euerlaſting and vnchaungeable, is not of any neceſſitie placed either in this life, or any goods

goods which haue fellowship & partaking therewith: which both the thing it selfe requireth, and holy Scripture teacheth euery where. The other thing is, that riches and all the commodities of this life, albeit in this respect that they were created of God, they be good, notwithstanding forasmuch as they be esteemed and reckoned of, by the vsage, they are things indifferent, that is, to them that vse them wel, good, but to them that vse them not aright, euill and naught. And seeing that men of their owne nature be prone, and are as it were, caryed headlong into euill, how hard a thing it is in great abundance to keepe measure, euen to those them selues that are led by the spirit of God, we are sufficiently taught by the example of *Solomon* him selfe, the wisest of all men that euer were. Hereupon it followeth, that God doeth best prouide for those which be his, when he giueth them the commodities of this life sparinglie (for nature is content with a litle, neither doeth any mans life stande vpon superfluous riches *Luke* 12. 15.) and on the contrarie side, that he neuer punisheth the couetous and wicked men more seuerelie, then when he giueth them somewhat more then they desire, *Psal.* 73.7. The same is to be iudged of the contrarie, that is, of pouertie & other calamities of this life, which as things sprung vp by the sinne of man, do keepe their nature as often as they are inflicted vpon the wicked, that they may in the end be caryed away as it were from these suburbes of hell, to hell it selfe: but on the contrarie part, they do alter and chaunge their nature, so often as the Lord doeth by them, being vsed in measure without all extremitie, keepe vnder those which be his, when they begin to waxe wanton; or trie them, that they may be better knowen both to them selues and to others; or else vseth them as singular testimonies of his glorie vnder the crosse, when as the waight of eternall glorie doth infinitlie exceede all the afflictions which we suffer, 2. *Cor.* 4. 17. But what meane those wordes, *to b'esse the worke of Iobs handi?* Is it this, that *Iob* had begun to worke of him selfe, and that onely the issue of the worke was of God? not so. For it is God that giueth both the handes and all power to worke, in what things soeuer it be, to his children, *Psal.* 90. 17. yea and that of his speciall goodnesse: whereof we haue a singu-

lar example in *Beseleel*, *Exod.* 31.3. But much more ought we to acknowledge this in those things which not onely are supernatural & aboue nature, but also (if so be wee respect or looke into the corruption of our nature) against nature. Of this sort especially is regeneration by the spirit, wheras euery mans essence or being, commeth of his natural generation. Neither yet is the operation of that instrument, which God vseth, so abolished, but is distinguished from that work, which is wholly Gods owne, 1. *Cor.* 3.9. & 9.1. In this order therefore is that to be vnderstood, which is here said, that God blessed the worke of *Iobs* hands. Out of which phrase or forme of speaking we also must learne this lesson, that although the hand of God be not to be tyed to those secondarie causes, which he hath appointed, as if we were to doubt of Gods promises, when the secõd causes faile, or at the least wise are not seen of vs, albeit I say these things be so, yet he may worthily seem to despise the benefits of god, or to tẽpt god, which neglecteth those meanes and instruments, which he hath ordayned and appointed. Wilt thou therefore haue nourishment necessarie for this life to be giuen vnto thee? then labour and take paines according to the order of thy place and calling. For he that is ydle and worketh not, is vnworthie to eate, 2. *Thess.* 3.10. although the Lord preserued *Moses* and *Elias* fourtie daies without meat. VVilt thou in thy sickenesse haue thy health restored? vse hen the help of Phisicke if thou art able, onelie take heede of this, that after the example of *Asa*, thou put not thy whole trust in Phisitions, or altogither relie on them, 2. *Cron.* 16.12. Trulie *Paul* although he imbraced and receiued the promise of God concerning him selfe and all that were with him, that they should not perish by shipwracke, yet when the marriners thought to leaue the shippe and to prouide for their safetie, *vnlesse saith he, these men remaine still in the shippe, ye can not be saued.* VVilt thou obtaine euerlasting saluation? why then beleeue, but this faith or beleefe commeth by the hearing of the word of God, *Rom.* 10.17. Finallie to make an end, that which is here spoken of the *worke of Jobs hands*, is not so preciselie or strictly to be taken, as if *Iob* him self had put his hands to the plough, or done some such like thing, which is of no likelihood to be

true,

true, but according to the manner of the *Hebrues*, all trauell either of minde or bodie, or both, is tearmed by the name of handie worke. For he like a wise and godly housholder had in so wealthie and great a familie businesse ynough, wherein to exercise him selfe both day and night: and what those things were, wherein both night & day he trauelled, himselfe as a sufficient witnesse will hereafter declare Chap. 29. & 31.

VERSE 11. *But stretch out nowe thine hande*] Whereas Satan here asketh nothing which God doeth not afterward graūt vnto him, it is manifest that the wil of God & Satā do here concurre & meet together, but in as diuers a manner as light differeth from darknes. For that which Satan willeth and desireth, he doth it with a most wicked & diuelish mind & will, both against *Iob* whose destructiō he seeketh, & against God, hoping that *Iob* by his prouocation woulde blaspheme his Creator. But that which God decreed from eternitie and now wil put in execution, it pertaineth partly to his own glory, as being especially glorified in the constancie of his seruants, partly it maketh to the good of *Iob*, forasmuch as tribulation bringeth forth patience, patiēce experience, experience hope, *Rom.* 5. 3. & last of all it lasteth forth to the view of the whole Church, a notable paterne of patience, & an happy issue of a most grieuous tēptation, whereby the church of God may be instructed euen to the end of the world, as *Iam.* teacheth, cap. 4. 10. God therfore is not the author of sinne, although he be said not simplie to suffer or permit, but euē of his own wil & purpose to worke by an euil instrument, which vnles we acknowledge, where shall we lay the foūdatiō of our comfort in tribulation? & how shall that saying of *Peter* stād, that the *wil of God is so, that we should suffer for well doing*, 1. *Pet.* 3. 17. But this certenly is true, that the euil wil of an euill instrument cōmeth not of God, but proceedeth wholly frō the voluntarie motion of the wicked, which notwithstāding God directeth to his right end, fetching light euē out of darknes, as it appeareth by *S*atans wordes. For God putteth not these things in his mind, but he is his own prompter, through that old cankred malice which is in him: and yet in this case one & the same māner of dealing is not always seene. For in this place where it is handled of afflicting the godly, Satan first moveth the matter, and doeth as it were enforce God.

But in another place, where question is of punishing the wicked, as namely in the 1. *King.* 22. 29. the Lord him selfe speaketh first, *Who*, saith he, *shall entise Ahab that he may go & fall at Ramoth Gilead?* so that it can not be denied, but that euill wils also, are rightly & iustly set on by God to do this or that thing, as *S. Augustine* expresly teacheth in many places, but especially in his 3. booke against *Iulian*, cap. 5. But why did not Satan rather say, send forth me, then *stretch foorth thine hand?* Verely because he was enforced to confesse that not onely he can not do any thing, except god giue him leaue, but that also all his practises & endevours will altogether be vaine & to no purpose, except God do make them forcible and effectuall: whereupon it came to passe that in that vision, whereof I spake a litle before, the Lord said, *Thou shalt entise him, and shalt also preuaile.* But what doth he call the hand of the Lord when he saith, *stretch forth thine hand?* truly, he meaneth him selfe. Is therfore the hand of Satan the hand of God? yea verely, but not as it being euill mooveth it selfe euilly, & committeth so many hainous factes against *Iob* and his familie, but as God vseth it well, sinning and offending as it doeth, that he might triumph in the patience of his seruant. In which sense also he plainly calleth the Assyrians the rod of his furie in chastising his people, *Esay* 43. *Ierem.* 43. 10.

And touch all that he hath) From whence commeth this so great and earnest desire of doing mischiefe? truely first and especially from that great and intollerable maliciousnesse of that most vncleane and cruell spirit, who, if it were possible, and if he were not by God held in hard as it were with bitte & bridle, would not spare any creature. Secondly from that, that Satan hauing tryed the strength and courage of *Iob* a thousand times before in other temptations, despaired now of getting the victorie ouer him by any losse or greevance, vnlesse he were vvounded by such a blovve, as should leaue him nothing in his familie: which that he suspected not lightly or without a cause, this one thing sheweth euidently, that neither by this way could *Iob* be vanquished.

Vnlesse he blesse thee to thy face.) That is, curse thee, by an *Antiphrasis*, that is to say, a figure declaring the cleane contrary, as I shevved aboue in this chap. vers. 5. but there is

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to be vnderstood in such phrases as this is, according to the vse of the *Hebrue* tongue, an imprecation, somet mes expressed, as *so and so the Lorde doe vnto me*: and sometimes for comlines of speach sake, pretermitted. But in this place Satá could wish vnto himselfe no strange or nevve curse, being altogether by him selfe in all respectes execrable. But aboue all the rest vve are here to enquire vvhat that is, that Satan dareth so presumptuously & confidently promise to him self concerning *Iob*. Surely a sinne too too grievous, and so horrible, that the *Hebrues* do oftentimes not vvithout cause, by a comely and honest kinde of speaking, tearme it by the contrary name of blessing, vvhich of the Grecians is called blasphemie in a generall signification, for all railing and libertie of speach, vvhereby the credite of another man is empayred, in vvhich sense it is taken, *Mat.9.3.& 15.19.Eph.4.31*. But of Diuines this vvord is taken peculiarly for those speeches or sayings against God him selfe, in vvhich, either that is attributed vnto God, vvhich is not agreeable vnto him, or that detracted, vvhich belongeth vnto him: neither of vvhich two can be done vvithout horrible sinne, no not by the vvay of ignorance. For although it is one thing to blaspheme, another to speake blasphemie, as it is one thing to lye, another to tel or speake a lye; yet notvvithstanding *Paul* doubted not to confesse him selfe a blasphemer, for that he had ignorantly in the time of his blindnesse spoken euill of Christ, *1.Tim.1.13*. But this horrible monster springeth sometimes of pride, the vvhich kinde of blasphemy vvas that of *Pharao*, Exod.5.2. & *Rabsakes*, 2.Chro.11.16. sometimes of anger, vvhich so setteth a man on fire, that he neither regardeth him selfe, nor him of vvhome he is hurt, especially if he knowe not hovve to be revenged; but riseth vp & rageth against God him selfe: sometimes it commeth of desperation, vvhich is a iust revvard & recompence to many, for grieving the holie Spirit of God: sometimes also of an vncontrolled custome in svvearing; all vvhich circumstances encrease or diminish the vveight of this sinne. And all these occasions Satan thought him selfe to haue in a readinesse against *Iob*. For pride commonly is the companion of riches. But hovve many iniuries, and how grievous aboue measure they vvere that vexed and gauled

Iob, is apparant by those things especially which himselfe rehearseth in the 3. Chap. And besides those vnspeakeable sorrowes and troubles both of minde and bodie, comming one vpon the necke of another in so great a change and alteration of all thinges, what did not *Iobs* foolish comforters buz daily in his eares, that might bring him either to madnesse or desperation? But this was a great helpe to *Iob*, that he had so liued, and ordered his household, that all kinde of blasphemie was straunge to that familie, yea, and peradventure as yet, not so much as euer heard of. But in a worde, by howe many the more, and by howe much the fitter instruments Satan vsed, to throw *Iob* headelong into this horrible downefall, and gaping goulfe of destruction, so much the more excellent is *Iobs* victory, which he atchieved by the helpe of Gods spirite; albeit somewhat he seemed nowe and then a litle to stagger: and so much the more famous example we haue of the mercie and goodnesse of God, who neuer forsaketh those that are his faithfull seruants.

VERSE 12. *Then the Lorde said vnto Satan, loe, all that he hath is in thine hand, &c.*] Therefore none of *Iobs* goods were in the power of Satã, before this graunt which the Lord made him: which thing is so certainely true in the rest of the Saintes of God, that euen all the haires of their heades be numbred, as our Sauiour Christ teacheth vs in the Gospell of Luke 12. verse 7. Yea he may not doe what him listeth, not so much as against the wicked ones them selues, whose Prince notwithstanding he is said to be, he may not I say, worke his pleasure or will as to him shall seeme best, on them, no not although he be sayde to leade them captiues at his owne will, 2. *Tim.* Chap. v. 26. *For God suffereth vvith long patience the vessels of wrath prepared to destruction*, *Romanes* Chapter 9. 12. But shall we say that God would pleasure or gratifie Satan, when he made this graunt vnto him? No, god forbid. For what could be more vniust, then to deliuer vp his trustie and faithfull seruant into the hands of his deadly enemie to be tormented of him? therefore God permitting this to Satan, to speake properly, he gaue him nothing, but rather made him an instrument of his owne shame and infamie, when he gaue him vp to be vanquished and ouercome

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by *Iob*: but vnto his seruant he euen then prepared a notable, & a victorious triumphe. Finally we must here learne and knowe this one thing, that although God doe speake vndefinitely, as it were giuing Satan power to determine what he would of *Jobs* goods, yet that Satan could neither determine nor execute any thing, but that which God had decreed; all seconde causes together with their effectes, by a certaine hidden and secret operation, being obedient vnto the will of God and his decree, without any exception: which thing can not be denyed, but the speciall prouidence of God in euery particular thing must withall be denied, which without sinne and manifest impietie can not be done. For that there is a particular, yea and a most singular & special prouidence, is apparant by that, that not so much as the successe of hunting is exempted from it, *Gen.* chap. 27. v. 27. nor the falling of sparrowes on the grounde, *Matthew* 10. 29. yea not so much as a bough of a tree that is hewen, *Deuteronomie* 19. verse 15. And tell me I pray you, vnlesse the case stoode thus, what shoulde be done vnto vs, yea to the whole worlde euery moment, if it were absolutely subiect to the tyrannie of Satan.

Onely vpon him selfe shalt thou not stretch foorth thine hande] Here we see howe that God in trying and exercising those that be his, doeth alvvayes keepe a good measure. For he knoweth our strength beeing indeede the authour of it him selfe, aboue the which he will neuer suffer vs to bee tempted. Therefore albeit he had decreed to deliuer vp *Iob* into the handes of Satan, his life onely excepted, yet he graunted him as it were a truce to prepare and strengthen him selfe, that beeing conquerour in the first encounter, he might come the readier, and become the more willing to sustaine the seconde conflict. So in times past when he woulde frame his Apostles in Ierusalem by little and litle to suffer euery extremitie, he did in the beginning so farre keepe vnder the rage of his aduersaries, that they durst doe nothing at all against the Apostles, Actes Chap. 2. verse 43. afterwards he licensed them to draw them into prison, but on this condition, that beyond threats, & menages they assayed nothing, *Acts.* 4. 18. being thus confirmed,

he layed them open to scourgings, *Acts* 5.40. till at the length the matter came to slaughter, first in the stoning of *Steuen*, afterwarde in the murthering of *Iames*. But howe fewe are there nowe a days, which being touched but with one of the least calamities which befel *Iob*, both suddenly, & all as it were at one clap, how few I say be they, which will not straitway crie out? O heauen, O earth, I am vndone, I am at my wits ende, what shall I doe miserable wretch, whither shall I turne my selfe? The onely cause hereof is this, that some there are, whose bellie is their god: some likewise, who are not masters of their owne goods, but their riches are masters ouer them. But let vs contrariwise learne, God him selfe being the author of this lesson, not onely to distinguish, but also to seuer our selues from these thinges which we possesse, as often as it shall seeme good to the will of God: neither let vs thinke our selues to be vndone, if these be taken from vs, yea and that all at one time, considering that they are things altogether vaine and transitorie. And what mind we ought to be of, when we are brought to this passe, let it not grieue vs to learne of holy *Iob* hereafter in the 21. verse of this Chapter.

So Satan departed from the presence of the Lorde] That is, he immediatly betooke him selfe to that way, that by what means soeuer he could possibly, he might set vpon *Iob*, which diligence in euil doing, howe happie were it if we could imitate in doing well? but beholde, whilest Christes enemies watch, and in the night set them selues in readinesse to take him, his chiefe disciples doe not onely snort and sleepe, but can not so much as be awaked in the garden. But we are to learne here that this departing of *Satan* out of Gods presence, is so called figuratiuely according to the affection of man, when as nothing can be out of his sight, or be absent from him, which is euery where, and whose eyes watch both ouer the righteous, and ouer the wicked, *Psal.* 34. vers. 16, 17.

VERSE 13. *And on a day when his sonnes & his daughters were eating, and drinking wine in their eldest brothers house,*] Now here it is declared vnto vs, what manner of one Satan shewed him selfe to be, hauing receiued power ouer all *Iobs* goods and possessions: wherein we are first to obserue this, that

that it was not Satans purpose or intent herein to obey the will of God, but that he was set on with a desire only to hurt, or rather to destroy *Iob*. Whereby it is manifest that there is a great difference betweene the seruice of blessed spirits, as also of those men which are godly indeede, by which they obey the commaundements of God from their hearte, because they loue him, and are delighted with his iustice reuealed vnto them, (of which iustice, his will is a perfite and all sufficient rule) I say there is a great difference betweene the seruice of these holy ones, and this counterfeit obedience of the deuils, which ariseth altogether from an enuious hate of all good men, and an vnsatiable desire and greedinesse to doe hurt and mischiefe. For euery action is to be measured, not by the euent, but by the purpose and entent of the doer, as it is also rightly taught in the schooles of the philosophers. Let it be lawfull therefore for vs to vse this distinction, that some are called the seruants of God actiuely, and therefore faithful, and liked of God, who commandeth them their seruice, whose workes also he rewardeth with a crowne of glorie: some are so called, onely passiuely, because God vseth as it were their hand and ministerie, as of the others of whome I spake euen now, in so much that nothing at all is exempted from the rule and power of God, which he hath ouer all and euery singular thing: but they doe that which they doe in such manner and order, that they thinke of nothing lesse then of God, but altogether serue and obey their owne lustes. And in this sense the Lord vouchsafeth to *Nebuchadnezzar* the name of his seruant, and he rewardeth the kingdome of *Aegipt*, as hauing executed the worke committed to it in charge, *Jerem* 27.6. whom notwithstanding he punisheth afterwarde, and that very worthily. Hence we are to learne that double consideration of the will of God, of the which we will speake more at large in the 21. verse of this Chapter. For sometimes in a most large and ample signification, by the name of will, we vnderstande whatsoeuer God decreeth: in the which sense is necessarily to be vnderstoode without any exception at all, whatsoeuer at any time heretofore hath bene done in the world, or nowe is done, or shall hereafter be done, seeing that nothing can be done against

gods

gods will, or besides his knowledge, without either attributing imbecillitie vnto him, or cleane taking away his prouidence. And yet for all this God is not to be deemed the authour of euill by any meanes, who alwayes both rightly and iustly decreeth and doeth euery thing, yea euen then when he vseth those instruments which mooue them selues to euill purposes. In another signfication the will of God is or may be vnderstoode in a more strict manner, as he is sayde to will that which by it selfe is good, and agreeable to the nature of God him selfe, and therefore is commaunded of him: and likewise to nill that which is euill in it selfe, repugnant to the nature of GOD him selfe, and therefore by him forbidden: in which sense the Lawe of God is the summe of this diuine will. But in which of these two significations so euer you take the will of God, whither in that which is more large and generall, or this which is more narrowe and particular; that saying of the Prophet standeth fast, *Psalme* 5. *verse* 5. (which is euen by the very testimonie of *Plato* confirmed also and established) *Thou art not a God vvhich louest vvickednesse.* But that also is most true, as is manifest by this example of *Job*, that God decreeth euen those thinges which are euill of their owne nature, and wherewith he is offended, but not as they are euill, but as it is good and expedient that there should be euill, by the vvhich he doeth at the length both iustly punish the wicked, and correct or trye the godly. But let vs returne to our purpose. I say therefore that the disposition of those most impure and vncleane spirites is heere set foorth vnto vs in liuely and orient colours, that is to say, their vnmeasurable greedie desire to destroy men, which leaueth nothing vnassayed, and woulde, vnlesse it vvere kept vnder, and refrained mightilie by the power of GOD, destroy the whole worlde by a wonderfull sleight they haue in the knowledge of mischiefe, and indefatigable industrie in committing those thinges which be euill, so that Satan is not without his desert compared to an hungerstarued lyon, alwayes seeking whome he may deuoure, as we read in the 1. Epist. of the Apostle *Saint Peter*, the fifth Chapter, and the eight verse. Therefore he leaueth

neth not so much as any one parcell of *Iobs* goods vntouched, yea rather he scattereth and spoyleth whatsoeuer is his, except those which he vsed as fittest instruments to assayle *Iob*, as first his wife, then a fewe seruants, which were the messengers of all his wofull tydinges, besides a fewe of his houshoulde, of whome he was mocked, as you shall heare him selfe hereafter complaine greeuously: and finallie his friendes which were indeede his greatest foes, as who by their venemous speaches gavvled him euen to the very heart. Here also we may note his subtiltie in obseruing and watching his fittest time, which was the day appointed to mirth and feasting, that *Iob* might be strooken so much the more suddenly, and that not all at one blowe, but successiuely, one mischiefe following after another, that the holy man might as it were dye so manie sundrie deathes, as there were diuers troubles and crosses. Besides all this, that *Iob* might perswade him selfe, that all these thinges happened not vnto him after the common condition of all flesh: but that he was a man as it vvere singled out of God, to bee thus tormented by him as by a most deadly enemie, that through the extremitie of his griefe, and anguish of his soule, he might fall headlong into despaire and open blasphemie. Satan vseth no light kinde of dealing, onely by sending robbers to carrie away his cattell: but he goeth more roundly to worke, and shaketh heauen and earth it selfe. To conclude, he differreth that bitter bereauing him of his children to the last place, thinking to haue founde him most vnable to suffer that blovve aboue the rest, being before wounded with so many calamities and losses. Therefore we may not marvaile that *Iob* in these vexations, being grieued and exasperated besides with the most vniust and slaunderous allegations of his foolish friendes, could not alwayes keepe that absolute measure which he ought to haue done. But let vs rather wonder at this, and make vse of it to our selues, that he with such a violent streame of misfortune being caried as it were into the very entrance of desperation, yet stood fast vpon the trust of Gods power, who neuer forsaketh those that be his; and

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that he did at the length carry away so much the more excellent victorie & conquest gotten ouer Satan & him selfe by his inuincible constancie, by how much the more egerlie he was assaulted on euery side. All which things concerning this our deadly enemie, are to that end set before vs both here and in many other places of the Scripture, not that we should yeald our selues to the death, as beeing vnable to resist him, neither yet, that we should despise and make small account of him, as if he weare a weak and hartlesse enemie: but that, (knowing against whome we wrestle, not against flesh and blood, but against spiritual wickednesses which are in the hie places, and which are not amisse by the Apostle called the Princes which rule in the aire, *Ephes.* 2. & 6. 12. as it may in like manner out of this historie be obserued) we should alwaies haue in a readines that spirituall armour of God, wherby to defend our selues against all the force and pollicie of such an enemie. And this we ought then most of all to doe, when he seemeth to offer vs truce, desiring God that he would endue vs with that heauenlie constancie, which may not suffer vs either to be puffed vp with prosperitie, or cast downe with aduersitie. Finallie let vs be ashamed hereof, that Satan is more diligent in doing mischiefe, daily labouring to bring vs to destruction, then we are carefull in the whole course of our life, to performe the dueties of our vocation, and to keepe our selues out of the daunger of so deadlie an enemie.

VERSE 14. *There came a messenger vnto Iob, and said, The oxen were plowing and the asses were feeding at hand*] That is on the right hand and on the left; namely, when we sat all quiet and weare not farre off, neither did our herd stray into other mens grounds, when we were diligent and intentiue about our businesse, and looked for nothing lesse then that which happened. All which things are to that end alleadged by this seruant, that *Iob* might perceiue how all this losse came not through the negligence of his seruants: but was by some other meanes intended against him. VVhich circumstance maketh this case the more lamentable. Now if Satan be so nere vs euen then, when we are most watchful, & when we labour with our whole endeauour and studie to discharge

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that part of our duetie which the Lord hath laide vpon vs, what, I pray you, shall become of dissolute and wretchlesse persons? Let vs therefore most suspect him when he seemeth to be fardest from vs: whereof we haue a dolefull, but yet a very notable example in that excellent Apostle *Saint Peter*, who euen then denied his Lord, when he had fullie determined neuer to forsake him, standing more vpon the confidēce of his owne strength, then acknowledging his weakenesse, whereof he had beene forewarned.

VERSE 15. *And the Sabæans came violentlie, and tooke them: yea they haue slaine the seruants with the edge of the sworde: But I onelie am escaped alone to tell thee.*] These *Sabæans* were a people of *Arabia* bordering vpon the lande of *Huz* towardes the *South*, so called of *Sheba* the nephew of *Kethura*, *Gen.* 22. 3. of whome also mention is made, *Ezech.* 27. 23. and not of *Sheba* the sonne of *Chuz*, *Gen.* 10. 7. whose cuntrie is thought to haue beene *Meroe* in *Aethiopia* not farre from Ægypt, and the Queene whereof is mentioned, 1. *King.* 10. 1. and *Act.* 8. 27. The people of *Arabia* haue alwaies beene and are at this day infamous for violence and robberies, in so much that Satan might easilie prouoke and incite them to doe this outrage. VVhat meanes Satan vseth to drawe men vnto wickednesse, whether he doth it onelie by outward obiects, or by extraordinary visions and dreames in the night season, or else by some secret and hidden motion stirred vp in our mindes, I leaue to curious heades to be discussed. Surelie, not without good cause the Deuill is saide to haue entred into the hart of *Judas*; and there is great affinitie betweene those spirits, and the spirituall nature of our minde. But seeing it is apparant and euident, how great the power of Satan is in leading and inforcing vs to all kinde of euill, by what meanes so euer he creepeth into our bosomes, and seduceth vs, it behoueth vs rather to laboure by all meanes to repulse and driue him from vs, then to busie our selues about so difficult and needelesse a question. Now whereas the *Hebrewes* tell vs, that this messenger and the other, of whome mention is made afterwarde, weare diuels sent and suborned by Satan, it hath not so much as any shadow of truth: and we may iustlie account it, amongst the fa-

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bles of the *Rabbines*.

VERSE. 16. *And whiles he was yet speaking, an other came, and saide, The fire of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants and deuoured them: but I onely am escaped alone to tell thee.*] Here Satan, the deadelie and professed enemie of mankinde, doeth more and more bewraie both his greedie desire to doe mischiefe, and also his subtile wilinesse and craftie slights which he vseth in hurting. For he neuer thinketh he hath done harme enough; his minde is neuer satisfied; he maketh one wounde after an other, wililie foreseeing this, that so couragious a champion could not be brought vnder with one stroke. VVho seeth not that Satan herein dealt very cunninglie, that he woundeth him not once for all, but giueth him one blowe after another, and that in such sorte, that *Iob* had no space to breath and recouer him selfe? Hence therefore let vs learne, that, although the Lorde (as the examples of all ages doe witnesse) doeth most commonlie so chastise his children, whome he neuer meaneth to caste off, that he doeth not laie many afflictions vpon them at the first, or if he doe, it is to prepare them, beeing as yet nouesses, by light bickerings to beare out greater bruntes: and suffereth with long patience the reprobate and such as are by iust iudgement ordained to destruction, as the Apostle teacheth vs, *Rom. 9. 22.* notwithstanding I say, wee may learne by this triall of *Iob*, that God doeth not alwaies deale in this manner. Let vs therefore arme our selues against the worst. But it behoueth them especiallie to consider this, who in many conflicts haue alreadie got the vpper hand of Satan. For such a one was this excellent man *Iob*, who was then most egerlie assaulted, when he had oftentimes put Satan to the worste, and had carried away diuerse conquestes and victories. Yet this still remaineth moste true, that GOD neuer suffereth vs to be tempted aboue our strength, and so to be vtterlie ouerthrowne. It is good for all Christians here to learne, as they are much vnlike to this vncleane spirite in other things, so to be farre from all desire or forwardnesse to doe harme; let them learne to bridle their

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anger although they haue iuſt cauſe to be angrie; let them learne to be gentle, meeke, mercifull, and, following the example of our moſte bountifull Father, recompence euill with good. Moreouer this place ſheweth vs, that thoſe foule and impure ſpirites are not without cauſe called of the Apoſtle, the princes of the ayre: neither was it for nothing that the Greekes and Latins were wont to attribute many epithits vnto their *Iupiter*, the prince and chiefe of the Deuills, as to terme him, *The gatherer togither of the clowdes, the authour of thundring and lightning*: and yet they are not able to moue any thing be it neuer ſo ſmall, either in heauen or in earth, vnleſſe God giue them leaue. But the Lorde, ſo often as it pleaſeth him, doeth vſe them as inſtrumentes to ſtirre vp ſuch tempeſtes, and they, vntill ſuch time as they be ſente downe into the bottomleſſe pitte, beeing conuerſant in the ayre and other partes of the worlde, and taking greate delighte in the confuſion and diſorder of all thinges, and eſpeciallie in the deſtruction and ouerthrowe of mankinde, beeing likewiſe verie skilfull in all naturall cauſes, which are requiſite to the effecting of theſe and ſuch like things, doe with greate willingneſſe and ſpeede atchieue ſuch enterpriſes, as GOD doeth either permitte, or commaunde them to take in hande: vſing alſo the meanes of witches and inchaunters of all ſortes to bring their purpoſe to paſſe. Concerning which thing, ſeeing it appeareth ſo manifeſtlie as well by manifoulde and moſte vndoubted teſtimonies of the holie SCRIPTVRE, as alſo by the hiſtories of all nations and in all ages, it may ſeeme marueilous and almoſte incredible, that there ſhould be founde aamong Chriſtians, and eſpeciallie Magiſtrates and Iudges, who are of opinion that theſe things are vaine and fayned. Neither are they leſſe to be reprehended, who whereas GOD doth by violent motions and moſt fearefull ſights in the ayre, warne vs of his iuſt wrath conceiued againſt vs, and thoſe aduerſarie ſpirits, hauing great power thorough GODS ſufferance to mooue and trouble all

theſe elements hang ouer our heades, doe thinke it a great point of courage and manhoode, not at all to feare thunder and lightning. Surely nature it ſelfe doeth refute them, and common ſenſe, yea and the expreſſe authoritie of the holie Spirite, calling thunder not vvithout cauſe, the voice of God. Why Satan had this povver giuen him, not onely to ſhevve his cruelty in flaying the brute beaſtes, but alſo in deſtroying theſe men being *Iobs* ſeruants, vve vvil ſhevve (God vvilling) in the 18. verſe.

VERSE 17. *And vvhiles he was yet ſpeaking, another came, and ſaide, The Chaldeans ſet out three bandes, and fell vpon the Camels, and haue taken them, and haue ſlaine the ſeruants with the edge of the ſworde, but I onely am eſcaped alone to tell thee.)* Againe *Iob* hath no ſpace and leaſure giuen him, to arme him ſelfe vvith patience againſt thoſe tvvo former vvoundes vvhich he hath receiued. And moreouer Satan doeth craftily proceede by degrees, from ſmaller calamities vnto greater, and he doeth alſo varie the circumſtances, to the end *Iob* might thinke that he was ſtrooken from heauen, and that he vvas ſet vpon on all ſides, euen from euery corner of the earth. It is manifeſt that theſe Chaldeans were from the beginning, and euen novve vvhen theſe things vvere done, (as it appeareth by this place) a baſe and obſcure people, ſubiect to the *Aſſyrians*, vvhome at the length they ouercame and brought vnder their ſubiection. Theſe vvere alſo giuen to theft and robberie, but they vvere as it appeareth, of greater might and povver then the *Arabian Shebeans*, ſo that Satan might vvithout much adoe make them gather themſelues into troupes to ſet vpon *Iobs* camels. Therefore it is a great ſhame for the godlie, to be leſſe forvvarde and diligent to doe vvell, then the vvicked are readie and preſt to vvorke all manner of miſchiefe and villanie. Neither let vs perſvvade our ſelues, that Satan is vtterly diſcouraged and vanquiſhed, vvhen vve haue in one or tvvo conflictes couragiouſly vvithſtoode him, and put him to the vvorſe; but rather let vs prouide and make our ſelues readie, to ſuſtaine greater and more grieuous aſſaultes, and let vs continually all the dayes of our life, vvithout making any truce, vvarre againſt this our deadly enemie.

Verſe

VERSE 18. *And vvhiles he vvas yet speaking, came another and said, Thy sonnes and thy daughters weare eating & drinking wine in their eldest brothers house,*

VERSE 19. *And behold, there came a great winde from beyond the wilderneße, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.*

How and by what meanes Satan was able to raise this winde, namely, by Gods permission and sufferance, I haue shewed a little before in the *16.* verse. This calamitie was by so much the more grieuous and doleful then the former, by how much children, are, especially to godly parēts, dearer then al other things whatsoeuer. Therefore Satan reserued this iniurie to the last, that with this he might break the hart of *Iob*, and quite dispatch him, whom he had, as he thought before vtterlie discouraged. And moreouer Satan here omitted no circumstance at all in the atchieuing of this his cursed enterprise, which might any way make this misery seem greater & more grieuous. For it happened on a sudden, euen then, when they thought of nothing lesse then of their destruction. Neither did this befall them by any such chaunce, as is common & vsual amongst men, as if the house had bin ruinous & therefore like to fall, but as if God with his owne hand had ouerthrowne it. And againe not one or two of his sonnes, but all were slayne with the fall of one and the same house: neither doth Satan spare his daughters, or any of his seruants, except onely one, who might carrie these heauie and dolefull tidings to his Master. Ought we not then at all times and in all places diligentlie to stande vpon our watch, and to be readie prepared against an enemy both so mightie and so subtill? But here by the way three waightie questions may be mooued; the first, whether *Iobs* children and seruants were to be accounted amongst those his goods, riches, and substance, which God put ouer into the hands and power of Satan. Secondlie if this weare so, it may be asked with what right and iustice, God, in this trial of *Iob*, seemeth to make no better account of so many men, then of bruit beasts, forasmuch as here, both the one and the other are slayne togither, without any difference. The

third queſtion is, what we are to thinke of the ſaluation of *Iobs* children and ſeruants, beeing ſo pitifullie deſtroyed: vnto all which queſtions, in order I make anſwere after this manner. Firſt therefore I ſay, that Satan, although he be a moſt wicked cauiller and deprauer of the truth to beguile men, for which cauſe he was called *Diabolus*; yet did rightlie, and according to Gods meaning, vnderſtand thoſe wordes of his permiſſion, *Lo, all that he hath is in thine hande*: otherwiſe God would neuer haue ſuffered him, to haue done any thing, though neuer ſo little, without he had giuen him licence and authoritie to doe it. Moreouer by the common law and cuſtome of al nations, it is euident, that ſeruants and children haue beene eſteemed as parts of the goods & poſſeſſions of their maſters and parents; ſo that maſters haue had authoritie of life and death ouer there ſeruants: the beginning whereof, as ſhould ſeeme, ſprang from the cuſtome of warre, in which it was lawfull either to kill thoſe which were vanquiſhed, or to ſpare their life vpon what condition ſoeuer it pleaſed the conqueroūr. Alſo fathers might ſell their children, yea among the *Romanes*, three times one after another, as the lawes of their tenne tables doe teſtifie: whereupon the forme of ſetting children free had its beginning. And that caution which the Lord giueth *Exod.* 21. 7. doeth ſhewe, that this was a vſuall thing among other nations alſo: in which place he doeth not abrogate that authoritie of parents in his people of the Iewes, but in the behoofe of the Hebrews children, which were ſo ſould, he onely in ſome ſorte reſtrayneth the too greate power of Maſters ouer their ſeruants. And long after when this authority of maſters ouer their ſeruants & fathers ouer their children, had by diuerſe laws beene very much leſſened and brought to a kinde of moderation: *Conſtantine* a Chriſtian Emperour, gaue libertie to parents, in the time of extreme famine, to ſell their children, but yet ſo, that certeine conditions ſhould be agreed vpon, for the redeeming of them out of ſeruitude. *Lib.* 2. *Cod. de Patrib. qui lib. diſtraxerunt.* Let this be graunted, will ſome man ſaie, yet this ſeemeth to be very hard dealing, and farre from that equitie and iuſtice which is in God, that he for the triall of one man,

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namelie *Iob*, should giue so many men into the hands of Satan togither with herdes of beastes and cattell, to be slaine in so pittifull a manner, who otherwise are not charged with any faulte or offence by them committed: which thing surelie no man, vnlesse he were altogither sauadge and had cast of all humanitie, would euer haue done. Against this obiection, let vs oppose these two most vnfallible groundes, the one, that the mightie power of God the Creator, whereby he alone doeth rule all things which he hath made, is not contained within any boundes and limits, the other, that this will of God, by the which he decreeth determineth, and ordayneth all thinges after his owne pleasure, doeth not depende vpon any other beside him selfe, and therefore is alwaies moste righteous and iust, forasmuch as this very power and will of his, is the rule and square of all things whatsoeuer, which are rightlie decreed and done. For it can not possiblie be, that any thing of it selfe and in its owne nature, shoulde be iust, before that God will haue it so (for then God should be ledde by the nature of things them selues to decree any thing or not to decree it) but contrariwise all the decrees and counsels of God are iust, because they please him. But men haue a rule prescribed vnto them by the worde of God, by the which they in their deliberations and councels, are to iudge and discerne betweene iust and vniust: which if they follow, then are they saide to iudge and to doe iustlie, as also they are to be accounted vniust, if neuer so little either they exceede or come short thereof. Wherefore that saying, *Stat pro ratione voluntas*, that is, *my will and pleasure shall stande for reason*, if it be attributed vnto men, is most wicked & detestable, yet it is very religiouslie ascribed vnto God. The cause & reason of the counsells, decrees, and actions of God is sometime manifest, as namely, when he doth chastice the sinnes of those whome he loueth for their good, or taketh vengeance of his enemies to their destruction, sometime again it is hidden from vs, but it is neuer vniust, and because it passeth the capacitie euen of the Angells them selues, therefore it is alwaies to be reuerenced and adored, and neuer curiously to be searched into, least we

be ouerwhelmed with the glorie and maiestie thereof. Let it therefore suffice vs to know thus much, that almightie God might rightlie and iustlie vse at his owne pleasure both the life of *Iobs* children, and also of his seruants, to ouercome Satan by his owne crueltie, to declare his power together with his mercie in preseruing those whome he loueth, to leaue an example to the Church of most singular patiẽce: and finallie to make knowne the glorie of his owne name in this so worthie a triumph and conquest ouer Satan. The same may be saide of all those continuall conflicts vnder the crosse, which although they were for the time most bloodie and cruell, yet they prooued in the end most glorious monuments of victorie, of which Saint *Peter* writing in his first epistle and 3. Chapter, verse 17. saith not, that the Church was without a cause or against the will of God subiect to the furie of Satan & earthly tyrants; but, *It is better*, saith he, *(if the will of God be so) that ye suffer for well doeing then for euill doeing.* Likewise in the 44. *Psal.* the Church of God greatly complaining of her miserable condition in this life, & of the afflictions which shee suffereth, at the length breaketh forth into these words, *All this is come vpon vs, yet doe we not forget thee, neither deale we falsly cõcerning thy couenant.* Now therefore concerning the saluation or destruction of these, whome Satan in this sort slue, not without the iust permission of God; there is no cause why we should thinke, that God tooke thẽ out of the world in his wrath & indignation, & that they were as reprobates ordeined to eternal death. Charitie biddeth vs to cõceiue better of thẽ, & to perswade our selues, that God herin dealt very mercifully & louingly with them, especially with *Iobs* children, who had bin so holily & religiously brought vp vnder such a father. God drowned the olde world for the infinite sinnes of the men of that age, 8. persons onely excepted, yet god forbid we should say or thinke that al they were condemned who perished with the waters. Farre also be it from vs to thinke, that those threescore & 3. thowsand men, who were slain by the hand of God for the offence which *David* committed in numbring the people, were al punished with euerlasting destruction: or, that, so often as the Lord doth reuenge the stubbornesse & rebellió of the world

with

with the scourges of plague, pestilence, famine, or warres, all which die in this manner, doe vtterly perish; or else that god doeth in his wrath and furie (as impotent men are wont to doe) strike on euery side, and giue deadlie woundes to them that are next at hand.

VERSE 20. *Then Iob arose, and rent his garment, and shaued his head, & fell down vpon the ground, & bowed himselfe.*] We haue heard hetherto, both what power God gaue Satan ouer *Iob*, and what Satan by the helpe of his ministers hath done against *Job*. Now likewise let vs heare how *Job* behaued him selfe, and what a kinde of man he shewed him selfe, hauing receiued so many and so grieuous woundes. Go to then, let vs first seuerallie consider and weigh these things: and afterward see from what affection they did proceed. And first of al it is said that *Iob arose*, which word of the *Hebrewes* is vsed, for the taking in hand & the addressing our selues to begin any new worke: but here it is opposed to that quietnes & tranquilitie wherein *Iob* before was, whether he receiued those most sorowful tidings standing, or sitting at home in his house. As for the tearing of the garments, the shauing of the head & falling on the ground, all these were vsuall signes of mourning in that countrie, which God did afterward moderate in his people, *Lev.*19.27. & *Deut.*14.1. Hereof also many things are spoken in the 22. chap. of *Eccles.* Now that which is added in the last place, to wit, that he *bowed him selfe*, doeth shew, that this his falling to the ground, did not proceede from any impatiencie, but contrariwise from a mind, which although it were full of sorrowes, reuerently and religiously submitted it selfe vnto the will of God, as *Iobs* owne wordes, which afterwarde he vseth, doe sufficiently prooue. For by that worde of falling vnto the grounde, which the Latins call *Procidere*, is meant not euerie inclination or bending of the bodie, but such as properlie belongeth eyther to ciuill or religious worship. And thus much for the thinges them selues. Nowe let vs shewe that these gestures in *Iob* were not tokens of any impaciencie of minde, as some man may easilie gather, but of moderate greefe ioyned with a reuerent and religious feare of GOD; and further let vs shewe that

these dartes which Satan with all his power threwe against *Job*, were of this valiant champion not onely receiued with an invincible courage, vpon the impenetrable shield of faith, but also turned backe vpon Satan to his no small dammage. First therefore let vs call to minde, that *Job* did not arise at the first second or thirde message, but hauing heard the three first messengers with a quiet & contented minde, at the fourth message he riseth vp, not as on altogether discouraged and amased, but as one raised by the hande of God, and warned, as it were by some inwarde and heauenlie motion, to shewe foorth and make knowen his godlinesse and patience: neither did he arise to this ende, that with a stout and stubburne gesture of the bodie, he might withstand God, as is the manner of them, who obstinately striue with God, and struggle to ridde them selues out of his handes; but contrariwise, that thereby he might with greater lowlinesse and humilitie, dispose and frame him selfe to the worshippe of God. Nowe, to gather into a briefe summe, and at once as it were to consider all those thinges which happened to *Job*, (as *Cyprian* doeth it verie notablie) who can but maruaile, that he which was spoyled of his goods, bereft of all his children, which were so many in number, and so deare vnto him, beeing rich in substaunce, but much more riche in children, so suddenlie loosing both the name of a Master, and the name of a Father, that he, I saye, in so iust a cause of sorrowe and lamentation, did not in any of these respectes, eyther offende against God, or against man, or against him selfe? Concerning which matter wee vvill speake more at large in the next verse. Great is the sorrowe which *Job* maketh; notwithstanding he is so farre from sinning in this, that if he had bene nothing mooued at all, he had deserued most iust reprehension. For who knovveth not that most iust complaint, which the Prophet *Jeremie* maketh Chap. 5. verse 3. *Thou strikest them, but they haue not sorrowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, & haue refused to returne.* VVhether therfore we be chastised for our sinne, or whether God doth lay his hand vpon vs for the triall of our faith,

faith, yea, if we be afflicted when we doe well, 1. *Pet.* 2. 20. let vs obey that saying of *Saint Peter* in his 1. Epistle and fifth Chapter, vers. 6. *Humble your selues vnder the mightie hande of God, that he may exalt you in due time.* The same counsell *Iames* also giueth vs chap. 5. vers. 11. setting before vs this verie example of *Iob.* Therefore the *Stoickes*, condemning all affections in that *their wise man*, who, as *Cicero* in one place verie well saith, *as yet was neuer founde*: haue done great iniurie not onely to nature, but also to God the authour thereof. And *Gregorie* writing vpon this place very truely affirmeth, that *Iob* in mourninng and taking these thinges heauilie, was so farre from doing amisse, that he did all this according to the prescript of Gods Lawe, both in respect of the first and of the second Table, declaring both his loue towardes God, in that he rested vpon his will, and his fatherly affection towardes his children, togither with a godly and louing care, which as a master he had ouer his seruants. Therefore the doctrine of the *Peripatetickes* is much more true, who teach, that affections are ingrafted in vs by nature, without which men shoulde become stockes and stones; so that they will not haue affections quite taken away, but onely brought vnto a mediocritie. And these men also haue left vs manie excellent preceptes, howe to rule and gouerne our affections, and yet so, as that all humane wisedome is herein also diuers wayes vnperfite. For neyther haue they sufficientlie knowen the chiefe naturall affections, neither yet rightlie made a difference betweene those which are naturallie settled in vs, and those, which the corruption of nature hath brought in, being altogether ignorant of the fountaine and originall of this euill, and much lesse knowing what remedie to vse against these vices, and by what meanes nature may bee restored to its former perfection and integritie. For onely the worde of God teacheth, and the Spirite of GOD worketh these thinges in their heartes, who are no more vnder *Sinne, but vnder grace. Rom.* Chap. 6. vers. 14. *Galat.* cap. 5. 18. Nowe the examples of holie men, which are left vnto vs, that we may followe them, in *Iacob, Ioseph, Dauid, Ieremie*, and manie others, doe shew, that naturall affections,

especiallie those affections of loue, mercie, and such like, are not simplie euill, but onely so farre as they sauour of the contagion of the flesh. Hither we must referre that saying of *Paul*, 2. Cor. 11. 29. *Which of you is offended, and I burne not?* And surely we must needes make Christ him selfe a sinner, (which God forbid any man should thinke) if, to be touched with an inward feeling of compassion, and to weepe ouer the dead, are to be accounted vices and diseases of the minde; a doctrine more fit for Stoickes then for Christians. What the custome and manner was of the auncient Church, when as yet it was more pure, in solemnizing the funerals of the Saintes and in mourning for the dead, it may appeare out of their owne writings. Concerning which thing, *Chrysostome* hath written at large, and that very notably, though in some pointes not purely ynough, in his *Homilies* vpon *John* 84. vpon the Epistle to the *Thessalonians* 6. Also in his 42. Homilie vpon the first Epistle to the *Corinthians*, Iob (saith he) wept in deede, but no more then a father louing his children, and hauing a care of thé being dead, should do. But we must not followe this auncient father in making prayers for the dead, which thing is not onely not confirmed by the worde of God, or by the pure Primitiue Church, but is also sufficiently confuted by the authoritie of the fathers them selues, deliuering those things, to which no credence is to be giuen, and which fall to the grounde of their owne accorde. But hereof we shall haue occasion to speake more, when we come to the third Chapter of this booke.

VERSE 21. And he said, *Naked came I out of my mothers wombe and naked shall I returne thither, the Lord gaue, and the Lord hath taken away, blessed be the name of the Lord.* Now in these wordes we may see, whence proceeded, and to what ende tended that tearing of his garments, shauing of his head, and casting downe of him selfe vpon the ground, surely not of impatiencie, and much lesse of despaire (as *Homer* describeth *Achilles* at the death of his friend *Patroclus* vexing himselfe without al measure) but of a most grievous feeling of the hand of God vpon him; yet with such moderation and patiencie, that, notwithstanding the bewailing his so great and so sudden losses, he doeth not onely comfort him

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selfe with the hope of a better life, as afterward he plainlie sheweth euen in the verie height and extremitie of his miseries, but also he breaketh foorth into thankesgiuing: so farre was he from accusing God of crueltie and vniust dealing, as Satan his aduersarie hoped would come to passe. All which heauenly and wonderfull vertues are particularlie, and by them selues to be weighed and considered of. For this speach of his standeth in fewe wordes, but those verie pithie and significant; albeit it is likely that *Iobs* speach was by him, who wrote this history, rather thus compriſed in a short summe, then set downe worde for worde, as by *Job* it was vttered.

And he said] He was not therefore so dismayed, (although he had receiued so many grieuous woundes, and sustained foure hard and bloodie assaultes) that he became as dumbe as a stone, like to that *Nabal* mentioned 1. *Sam.* 25. 37. or as the Poets haue feigned of *Niobe:* neither yet was he turned into a mad dogge, as the said Poets haue fabulouslie written of *Hecuba*; but casting his bodie vpon the ground, and setting his minde vpon God, forgetting as it were his present miseries, and that sudden change and alteration which had happened, being ful of the faith and hope of another life, he beganne to vtter most godly and heauenly speaches. To conclude, euen then he became a Preacher, and a *Bishoppe in his owne house*, setting foorth vnto all his household, Gods power vnseparably vnited with his iustice, although he was not able to see the reason thereof. This is the thing of all other, that Satan least looked for.

Naked came I out of my mothers wombe.] In this place first of all we must speake of nakednesse, of which we finde two sortes in the Scripture: one, outwarde or externall, which concerneth partly our bodie, and partly all other commodities of this life. The other, inwarde, which betokeneth an absence or want of the true goods and graces of the minde. That Iob meaneth not here this latter, it is apparant by the whole course of this his speach, whereby we may gather, that he neuer was richer in the good giftes of the minde, namely, in faith, in the hope of eternall life, in a true zeale of Gods glorie, then when he was brought to extreeme pouertie,

uertie and want of all other externall thinges. Therefore let vs nowe consider of the former kinde of nakednesse, whereof *Moses* speaketh thus, *Gen.2.25. And they were both naked, the man and his wife, and were not ashamed.* And no marvel, forasmuch as, till such time as sinne entred into the worlde, there was nothing in any part of the workemanshippe of the worlde whereof we might be ashamed, especially in man, whose most excellent beautie and comelinesse, euen thorough all his bodie and euery part thereof, from the toppe of his head vnto the sole of his foote, did commende the wisedome of his maker: neither was there as yet any such vntemperatenes of the elements, that they stood in neede of apparell to couer them selues withall. Therefore those men are in a great errour, who thinke that our first parents *Adam* and *Eve* did not blush, not because there was nothing in their whole bodie, whereof they might be ashamed; but because they being nowe like vnto young borne babes, were, as they them selues speake, innocents, that is to say, did not much differ from beastes, not knowing or vnderstanding as yet, the difference betweene that which is comely and honest, and that which is filthie and dishoneſt: which opinion is directly contrarie to that sacred historie. Nowe although if *Adam* had not sinned, without doubt men shoulde haue bene borne naked as they be: yet *Iob* doeth not speake in this place of that nakednesse, but of the other which hath followed sinne, and which hath bene ioyned with those inconveniences, for the remedie whereof, vnles God, mans most mercifull Creator, had not many and sundrie wayes prouided, (who couered those our first parents with leather garmẽts) mankind had long before this time vtterly perished. And truly prophane writers, not without iust cause, doe account this estate of nakednesse to be a great miserie; but yet with great blasphemie and horrible impietie. For they doe not distinguish this nakednesse (whereof some of them falsely thinke that nature, others that God is the authour) from that former nakednesse, which they knewe not, and which was no miserie, but rather a great ornament of man. Neither doe these vnthankefull wretches marke howe many wayes God, being mercifull euen in his

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iudgements, hath prouided for this miserie. Of which thing let vs heare *Plinie* speaking in the Preface of his seauenth booke of his naturall historie. *Before all thinges* (saith he) *Nature, a stepmother to man, doeth couer him vvith the giftes and supplie of all other creatures; whereas to beastes, fishes, foules, trees, and such like, she hath giuen diuers couerings, and as it vvere clothinges of their owne: as namely, shelles, hydes, bristles, haire, feathers, scales, fleeces; and hath also defended trees from colde and heate vvith a barke, yea, and sometimes with a double barke: but man onely she sendeth into the vvor'de naked, and assoone as he is borne, casteth him vpon the bare grounde.* Thus much saith *Plinie*, who peraduenture might be pardoned, though he did not knowe the beginning of this euill and the cause thereof; if that the verie ignorance of this thing were not a punishment iustly layde vpon mankinde: but herein he may not be pardoned, that, although he doeth set nature in the place of God, yet whereas she, whome he will haue to be the maker of all thinges, coulde not either hate or envie that worke, which was not yet begunne, or be founde vnable in making any worke or creature; truely he ought to haue suspected and gathered, that neither man, nor those things which were made for mans sake, did continue in that state, which they had in the beginning receiued of their maker. And moreouer, whereas it is much better to haue our choise of so many remedies, which God hath of his free will giuen vnto vs for the helping of our nakednesse, from among so many of his creatures, to whome hee hath giuen couerings for the vse and benefitte of man, then to bee constrayned whether we will or no, to be content with one couering; surely this nakednesse of ours, although sinne were the cause thereof, doeth not make man more miserable then other creatures. Which thing the verie creatures them selues, if they were able to speake, woulde most manifestly declare, and woulde convince these prophane and wicked men of great impietie. But that wee may returne to speeake of *Iob*, this is the same kinde of nakednesse which is meant in this place:

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but notwithstanding, it must be taken in a more large signification. For *Job*, when as he saith, *Naked came I &c.* doeth not onely meane, *vnapparelled and without garment came I out of my mothers wombe*, but we must vnderstande by this worde *(Naked)* the losse and want of all those goods, which *Iob* possessing together with a good name and great reputation, was the chiefe man, and best esteemed in all that countrie. But let vs consider what all men (except a verie fewe) are wont to doe, when as they sustaine any small dammage, and so shall we the better perceiue, howe great this courage of *Job* and valour was. *Naked* (saith he) *came I out of my mothers wombe:* as though he shoulde say, I see that I am not suddenly of a very rich man, become altogether a begger, but indeede I see, that I am brought to some pouertie and want: yea, these things which haue so suddenly happened vnto me from heauen, and not by the hande of man, doe threaten the taking away euen of those fewe thinges, which I haue left. But put case it should so come to passe: truelie this is no strange thing vnto me, but then rather the Lorde my maker did worke a straunge thing vpon me, when as he did couer me being borne naked into this worlde, and did afterwarde heape vpon me so many and so great blessings of this life. Nowe therefore since he, withdrawing these thinges from me, doeth call me to my first and olde estate wherein I was borne, why should I be grieued hereat, whatsoeuer cause hath mooued and prouoked him to doe it? Surely this is the condition of vs all, wherein we are borne: therefore it is good for me to be put in minde thereof, least that so great plentie & abundance of all things, might make me to forget my mortalitie & the life to come, which is much better then this. Thus speaketh *Job*, not expostulating the matter with God, nor desiring to be restored to his former felicitie, nor regarding the remnant of his life which was behinde; but taking those things which were past in good part, and making vse and profite of this sudden alteration and chaunge, yea, & as it were drawing light out of darkenesse it selfe. Therefore very well saith one, that *Iob* forgoing his wealth and substance without griefe, did sufficiently shewe that he did not possesse them with that loue, from the which the spirite of

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God euery where doeth dehorte vs in the holie Scripture.

Naked shall I returne thither.] What shall he returne into his mothers wombe? No surelie: vnlesse peraduenture we say that *Iob* by the name of *mother* vnderstandeth the *Earth*, which is called of prophane writers, *Magna mater*, that is, *Our great mother*, in respect of our first creation, which was out of the earth. But it is better to vse this worde *(thither)* not as hauing respect to any worde before expressed, but to some other already sufficiently knowen: as *Mercer* well noteth the like manner of speach in that place of *Ecclesiastes*, cap. 3. vers. 17. *There the Lorde shall iudge all things. There*, that is, *in the last iudgement*, or *in the last age*; neither of which was expressed in the wordes going before. So that here this worde *(thither)* signifieth as much as *to the graue*: according to that which the Lord speaketh, *Gen. 3. vers. 19. Dust thou art, and to dust shalt thou returne.* Hereupon saith the Preacher, *Ecclesiastes 5. 14. As he came forth of his mothers bellie, he shall returne naked, to goe as he came.* And *S. Paul* saith, 1. *Timoth. 6. We brought nothing into the worlde, neither shall we carie any thing with vs out of the worlde.* Whereupon *Chrisostome* doeth no lesse grauely then pleasantly deride and scoffe at that needelesse cost, which some men bestowe vpon the couerings of their dead bodies. Nowe although we say that *Iob*, speaking in this wise, had cast off all hope of being restored to his former state and condition of life; yet there is no cause, why we should thinke, that this speach proceeded from a minde drowned in desperation. For euen common sense enforceth the godly also to thinke, whensoeuer any present calamitie befalleth them, that they can neuer possibly recouer themselues; and yet not absolutely and without all exception, but so farre as mans reason is able to discerne, and also so, as it nothing at all hinder the course, and hope of eternall saluation: yea, howe often doe the very Saintes of God in their grieuous temptations, as it were knocke at the doores of desperation? yet when they are in that state they are neuer forsaken, yea they want nothing as the *Psalmes* in very many places do witnesse, and especially that dolefull lamentation of *Ezechias*. But I rather thinke, that *Iob* doeth heere shewe, not so much what he thought God had decreed of him

him, as that he himselfe was readie to beare patiently extreame pouertie, euen to the death, if it so pleased the Lord: so farre was he from expostulating the matter with God, and asking the cause why he shoulde be thus bereft of all his goods.

The Lorde hath giuen, and the Lorde hath taken away.] Because this speach may haue a shewe of meere blasphemie, in that *Job* seemed not onely to attribute vnto God a certaine mutation and changeablenesse; but also to make him the authour of all those mischiefes, which were committed both of Satan, and also of those theeuish nations, the *Shabæans* & *Chaldæans*, therefore first we must prooue that this saying of *Job*, was not onely not wicked and blasphemous, but contrariwise, that it was both thought and vttered most godlily and religiously. Afterward I wil shew, what and how great vse we are to make of this excellent speach and sentéce pronounced by *Iob*. Now therfore the state of this question is not, whether God be the author of sinne, which thing I confesse can not be once thought, (euen as *Plato* an heathé philosopher doeth learnedly discourse) without most vile & horrible blasphemie, but the question is, whether it may be truely said, & whether we ought so to speake, that God both in respect of his will & of his actions which are alwayes iust, doth beare any part, yea, and which is more, that he beareth the chiefe and principall part in willing and working al those things & euery of them, which are committed most vniustly and wickedly in the world: which thing I doe not doubt, but that it is very agreeable to true religion, and that it greatly standeth with the glorie of God: other contrariwise do abhorre it as a thing blasphemous and full of impietie. First therefore I will set downe certaine groundes, whereof no man can doubt, but he must needes be conuicted not only by infinite testimonies of the word of God, but also by the true and common notions and principles, which are naturally settled in all mens mindes, concerning the knowledge of God, yea, and by the testimonie of his owne conscience. The groundes are these.

1. That God, as he is the maker of all things which are, both in generall and in particular, without any exception, so he

he is the gouernour and ruler thereof.

2. Therefore, that nothing can be done, and that nothing can happen, either God being vnwilling and striuing against it (for then he shoulde not be almightie) or else not knowing of it, or not caring whether it bee done or no (for then he should not be a right and iust ruler of the worlde.)

3. Therefore, that not onely the euent of thinges, but euen all the second causes, are mooued, ruled and directed to their endes by God, not being ignorant or idle, much lesse constrained and against his will, but by God decreeing and willing to haue it so.

4. Therefore, things all and euerie one, are done by the decree, will and working of God.

5. That the vvill of the most iust and most vvise God, is not to be esteemed, either by the state and condition in vvhich his creatures are (for novve some of them are good, and some euill) neither by the qualitie of the causes vvhich he doeth vse, (for some of them do vvorke rightly and vvell; some yll and naughtilie; some neither vvell nor ill; some doe not vvorke, nor mooue them selues at all) but contrarivvise, thus vve must thinke of the vvill of God, that vvhatsoeuer he vvilleth, mooueth or vvorketh, he vvilleth, mooueth and vvorketh it alvvayes iustly: that is, all things both in vvhole and in parte, both vniuersallie and particularlie considered. He that denyeth these thinges, denyeth God. But you vvill say, by this meanes is taken away all difference betvveene good and euill in our thoughtes, sayings and actions; and so God him selfe (vvhich is great blasphemie) is made the authour of all euill and vvickednesse. GOD forbid. But againe vve vvill refute the falsenesse of this consequence, by these most certaine axiomes and groundes.

1. Although God doeth no more stande in neede of any middle and seconde causes, to rule all those thinges vvhich hee hath made, and to direct them vnto their proper endes, then hee did vvant either matter or instrumentes, vvhen hee created all thinges of nothing, by the great and mightie povver of his vvorde: yet not-

vvithstanding,

withstanding he hath made and ordeined causes, such and so many as he thought good; whose meanes he doeth vse, not of anie necessitie (as the *Stoickes* haue fondly dreamed) but most freely, to effect what soeuer he will, euen whensoeuer, and howsoeuer it pleaseth him selfe.

2. The instruments and meanes which God doeth vse, be threefolde. For some of them be altogether *passiue*, that is, of them selues they can not moue them selues, nor doe any thing, vnlesse they be mooued either immediately of God, or else of some other secondarie causes; and of this kinde, be all creatures which are without life. There are other things which are mooued outwardly, but so, that they them selues doe moue also, by a certaine naturall appetite, being guided and directed by no vnderstanding or reason; and therefore they can not properly be said either to doe well or yll. Of this sorte are all bruite beastes, in which there are diuers degrees of motions, not needefull nowe to bee spoken of. Other yet are so outwardly mooued, that they being endued with vnderstanding and reason, haue some parts of their owne in working, whereby they doe effect some worke, which may truely and properly be called their owne.

3. All these last kinde of instruments, to witte, Angells and men, haue bene good, and euerie one of them were so made from the beginning. Neuertheless, this goodnesse in them was subiect to chaunge and alteration; forasmuch as God onely is absolutely and alwayes good, without any mutation or chaunge.

4. Hereupon it came to passe, (and that not without the decree of God, alwayes doing iustly, vvho then did open the vvay to declare and sheevve foorth, both his iust seuerity, vvhich should ensue, and also his most bountifull mercie in Christ) hereupon, I say, it came to passe, that part of the Angels, and all mankinde in Adam did fall, and that through their ovvne free vvill and inward motion.

5. That fall did neither quite destroy the nature of the Angels, nor yet of mankinde, but did onely depraue and corrupt it: yet so, that their whole will and inward motion continuing in that state wherein it is nowe, can not moove and applie it selfe to doe any thing but sinfully: and therefore it

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it can doe nothing, which may iustly be accounted good; but all whatsoeuer it doeth, is alway sinfull and wicked.

6. This euill in those wicked Angels, God hath not as yet taken away, nor yet euer will, as the holie scripture teacheth vs. But he hath, and doeth, and will more and more correct and amende it in those, whome, through his infinite mercie, he hath chosen out of all mankinde, and whome he hath predestinate to saluation in Christ and through Christ; who hauing their mindes enlightened, and their will effectuallie sanctified by the holy Ghost, as God worketh by them rightly, so doe they also well and rightly mooue them selues; in so much that both the worke of God moouing them, and the worke of them moouing them selues, not according to the flesh but according to the spirite, is good and iust.

7. But that we may make a difference betweene the iust worke of God, wrought by those instruments which also mooue them selues, and that other worke or action, whether good or euill of the instruments them selues, in like manner moouing them selues: the auncient fathers haue taught vs to distinguish Gods *Action* from his *Permission*: which distinction is as true and necessarie if it be rightly vnderstood and according to their meaning, as it is false and litle lesse then blasphemous, as it is abused of the *Sophisters*.

8. For they, who fearing least God should be made the authour of sinne, doe separate his permission from his will, by which all things, without exception, are that which they are: and who holde vs in hand, that those things which are wickedly done by euill and sinnefull instruments, are onely foreseene, and not decreed, they I say, do first of all very vnwisely confound the workes of God, which are alwayes iust, what instruments soeuer he vse, with the worke of the instruments, which doe not well and rightly mooue them selues. Againe they exempt the farre greatest part of the thinges which are done in this worlde, from the decree and ordinance of God, seeing they are infinitely more, which are done ill, then which are done well: and so they shut vp into a very narrowe roome that power of God, by which he worketh and gouerneth all thinges, and vpon which not onely

the euent and issue of euery thing, but euen the things them selues, togither with all their actions doe depend. Moreouer they deprive the godly, being afflicted by Satan and his instruments, of a most singular comfort, whereby we are persuaded out of the Scriptures, that Satan and his ministers are not able to take in hande, much lesse to do any thing against vs, vnlesse the Lorde both be willing and haue decreed the same. Lastly, I say it is manifest impietie, to thinke that any thing, though neuer so small and contemptible, hath euer bene, or hereafter shall come to passe, which God (being alwayes most perfitly good and iust, who also is ignorant of nothing, who worketh all in all, and against whose will nothing can be done) hath not freely and of his owne will decreed from all eternitie.

9. Therefore as touching God him selfe and his proper or peculiar worke, he alwayes iustly willeth, decreeth, worketh whatsoeuer he doeth in this worlde, by whomsoeuer, whensoeuer, and howsoeuer he doe it: that is, whatsoeuer is done, or whatsoeuer commeth to passe in this worlde both in generall and in particular. Now in respect of the middle instruments which are also mooued of them selues, albeit alwayes he well and rightly mooue and vse them, yet properly is he said to worke in good instruments, that is to say, which rightly mooue them selues, as namely in the good spirites, and in his regenerate: creating in them good motions, which he afterwarde cherisheth and bringeth to good effect; so that the whole glorie of that good worke which is wrought by these liuely and mooning instruments, is to bee giuen to God as the principall cause and authour thereof. But as touching euill instruments, and such as doe not well and rightly mooue them selues, namely the deuils and all those who are not regenerate, yea, the very regenerate them selues so farre as the flesh sinneth in them; God is not said to worke in them, as who putteth not into them any inclination and will to doe wickedly; but onely not restraining that corruption which naturally he findeth in them, he suffereth and giueth them leaue to mooue them selues and to doe according to their euill and noughtie disposition. And yet God alwayes vseth well and to good and iust purposes these euill

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and sinnefull instruments, either as a most iust Iudge setting the wicked together by the eares, to worke one anothers destruction: or as a louing Father chastening his children euen by the hand of those wicked ones, and sometimes exercising them as he thinketh best, for his owne glorie and their profite.

All which things to denie, were shameleſſe and incorrigible impudencie, such as is reprooued by the verie naturall knowledge of God, and conuinced almost by euery line in the bible, and diligently confuted by *Auguſtine*, and that of set purpose in diuers of his writings, but especially in his 3. booke against *Julian*, cap. 5. Now then, all this which hath bene spoken being vndoubtedly true, we can not be ignorant what we are to iudge & thinke concerning this matter. Notwithstanding least any man finde fault, that all these groundes are taken from humane reason, and not from the worde of God, let him answere me, whether God himselfe may not properly and without blasphemie be said, to haue sent *Joſeph* into Ægipt, *Gen.* 45. to haue raised vp *Pharao*, vpon whome hardening his owne heart, he might shewe his power, *Exod.* 4. 21. to haue giuen *Dauids* wiues to his sonne *Abſolom*, 2. *Sam.* 12, 11. to haue mooued *Dauids* heart to number the people, 2. *Sam.* 24. 1. to haue bidden *Shimei* to curse *Dauid*, 2. *Sam.* 16. 10. So the Lord calleth the *Medes* and *Perſians* his sanctified, & the instruments of his wrath, *Eſay* 10. 5, and 13. 6. And the King of *Babylon* is compared to an *axe*, and to a *saw*, *Eſay* 10. 15. In like manner the rebelling and falling away of the ten tribes from *Rehoboam*, the Lord calleth his owne worke, 2. *Chron.* 11. 4. So likewise the godly are afflicted by the will and foreappointment of God. And that we may not forget the most excellent worke of all others, namely, mans redemption, that most auncient, true, and Apostolicke Church, not vttering any blasphemie, but speaking as it was mooued by the holie Ghost, with one accorde cryeth out, that *Herode and Pontius Pilate with the Gentiles & people of Iſrael gathered them ſelues together, to do whatſoeuer the hand & counſell of God had determined before to be done.* By which testimonies, with infinit others, both that opposition & contrariety betwene gods *permiſſion* & his *will*,

betweene his *decree* and his *Action*, is confuted: and also the workes of God which are alwayes most righteous and iust, are truely discerned from the euill workes of naughtie and sinnefull instruments. Nowe, that God punisheth sinne with sinne, and that as a most iust Iudge by his most effectuall will and power (in which sense *Augustine* very well saith, that although euill is alwayes euill, yet it is good there should be euill, which God may afterward iustly punish and reuenge) that God, I say, punisheth one sinne with another, it is manifest, *Nehem.9.37.* where God is said to giue wicked Kings for the sinnes of the people: and in the 34. Chap: of this booke vers. 30. to let the hipocrite raigne: to mingle the spirite of errour, *Esay* 19.14. to harden the heart, and to make it obstinate, to blinde the eyes, to make drunken with the wine of giddinesse, *Exod* 4.6.10.11.14. *Deut.2.* 29. *Iosu.*11.20. and 1.*Sam.*2.25. & 2 *Chron.*22.7. & *Psal.*105.15. In like manner God punisheth the contempt of his maiestie giuing men ouer into a reprobate sense, *Rom.* 1.28. sending strong delusions that they should beleeue lyes, 2. *Thess.*2.11. *Ezech.*14.9. and also sending euill spirites with a charge to hurt, and an effectuall power to deceiue, 1.*King.*22.22. & 2. *Chron.*18.21. Finally, that we may at the length returne to *Iob*, did God either as being vnwilling, or as one sitting still and doing nothing, thus answere Satan going about and intending to doe wickednesse and mischiefe, *Loe, all that he hath is in in thine hand?* Doeth *Iob* blaspheme, in that he ascribeth those thinges to God, which were wickedly done against him by Satan, by the *Sabæans* and *Caldæans?* or doeth he rather, raising him selfe higher from these instruments vnto God him selfe, acknowledge that there was no power in them as of them selues to doe him any harme, and hereby also make a great difference betweene the worke of God, in which he altogether resteth contented, albeit he coulde not see any cause or reason thereof, and the action of Satan and his instruments? But of this matter there needeth no more to be spoken.

Before we proceede to that which followeth, in this place we must dissolue one doubt, which is of no smal importance. *The Lord* (saith *Iob*) *hath giuen and the Lord hath taken away.*

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What therefore is God mutable, his minde beeing chaunged, as it commonlie falleth out with men, whether for greater or lighter causes towardes their most especial friendes? verily there is no change or alteration in Gods will, and therefore these and like speeches in the Scripture, are vnproper and spoken onely in resemblance of those affections which are in man. And although men both see and feele fearefull alterations, as well publique as priuate, which happen through their owne fault, and because they abuse Gods patience and long suffering: yet we must not in any wise thinke that there is any chaunge and mutabilitie, though it be neuer so small, in the will or in the decrees of God, but rather that what things soeuer are changed (and surely there is nothing vnder the heauen constant & durable, as the wise man teacheth) are therefore changed, because God hath immoueably and from all eternitie decreed that they should be chaunged, when and how it pleaseth him. Therefore so farre is it, that God by changing other thinges is him selfe chaunged, that quite contrary he might iustly be esteemed vnconstant & mutable, vnlesse those things were indeede changed, whereof the eternal & immutable decree of Goe is, that they should not alwayes continue in one & the same state. Nowe therefore God only in him selfe & of him selfe is simply and altogether vnchangeable: as for those blessed Angels which kept their first estate and left not their owne habitation, albeit they are immutable, yet they haue not this by nature, but by the gift & blessing of God, being by his power and vertue continuallie preserued and vpholden, that they may not fall. In like manner that immutabilitie of the elect in the life to come, we must acknowledge that it is wholly from God, whome it pleaseth, to giue them the fruition of eternall happinesse, which through *hope* vvas onely begunne in them in this life. But this worlde vvith all thinges therein conteined is turned vp and dovvne, and chaunged almost euery minute, as in *Ecclesiastes* it is discoursed at large. But of those thinges vvhich are in this sorte subiect to alteration and chaunge, there is a manifolde difference. For some of them are so chaunged, that neuertheless they still remaine whole and sounde: as namely, the heauens and the ele-

ments, which at the day of iudgement shall onely be renewed: concerning which matter we must notwithstanding iudge soberlie, and take heede that we rove not boyonde the boundes and precinctes of Gods worde. Other there are which vtterlie perish, and shall neuer be restored; such are all singular thinges of all kindes, which doe here as it were by course one after another rise and fall, growe vp and decay, as it pleaseth God to dispose of them, and shall at that day which God hath appointed, vtterly be abolished: I except man, whose soule as touching its substance, can not by death be dissolued: yet the good qualitie or disposition thereof is by originall sinne chaunged, corrupted and defaced: the bodie for a time death dissolueth, which shall afterward either put on blessed immortalitie, or else remaine in hell torments for euer & euer. That which I said of the world and all worldly things, is also to be vnderstood of all worldly gouernment, and of al other things, which belong only to this life. For howe and to what ende should these continue, the whole course and periods of the worlde, together with this earthly life, being fully complete and ended.

But the spirituall and *Ecclesiasticall* gouernment of that sacred fellowshippe and societie of the true worshippers of God, is not to be accounted in the number of these worldly thinges which I spake of, and which I said were not only vnconstant, but altogether vaine and transitorie. Neuertheles this also is subiect to marueilous alterations, though not of its owne nature, but by the hand and will of God, hereby eyther prooving his children, as we are taught *Psal.*44.18. or else by his iust iudgements chastising them. Hence therefore it commeth to passe, that those outward markes and tokens of this holy fellowship, although they be alwayes inherent in the nature of the true Church, are notwithstanding at some time chaunged, interrupted, and broken off, in so much that they can not be seene and perceiued of men, but are onely seene and discerned of God, 1.*King.*19.18. *Iudg.*17.6. Our Sauiour Christ foretolde that these things should come to passe in the latter dayes, into which we are fallen, *Luk.*18.8. Hereof also *Paul* forewarned vs, 2.*Thess.*2.3. & *John, Reuel.*12.14. yet it is most certen that so long as this world lasteth,

they can neuer vtterly be abolished. For both experience & reason do sufficiently prooue it. Although the Church hath bene in the waues continually tossed to & fro, so that oftentimes it seemed to be quite ouerwhelmed, yet it hath risen vp and shall rise euen out of the middest of the waues, be they neuer so outragious: being raised as it were out of the bottome of hell it selfe, by the hand of a most mighty and mercifull Sauiour. Moreouer faith being defaced and quite taken away, it would necessarily come to passe, that there should be no Church, that is, no kingdome of Christ here vpon earth. Nowe faith commeth by hearing the worde preached, therefore so long as the worlde standeth, there shall be some preaching more or lesse of the sauing worde. But this preaching is sometimes publicke, and to be seene of all those which will but open their eyes: sometimes againe it is rare and priuate, either thorowe the negligence, or thorowe the wickednesse of the Pastours, whereby it commeth to passe that the spirite of errour preuaileth against the trueth. Such a Church *Samuel* founde, 1.*Sam.*3.1. and Christ him selfe, *Matth.*9.36. But after that the number of the elect is fulfilled, and Christ shall come in glorie and triumph, then doubtlesse all that spirituall gouernment, being ordained only for the gathering together of the Saints, shall cease: for the Sonne hauing brought all things vnder his subiection, shall deliuer vp the kingdome to the Father, as the Apostle most divinely teacheth, 1.*Corinth.*15. Nowe as touching these spirituall and supernaturall graces, of which the Apostle speaketh, 1.*Cor.*12. some of them are onely to last for a time, and some are perpetuall. And of this latter sort againe, some onely continued to the ende of this life, and others are to continue for euer in those who are partakers of them. Those which are onely to last for a season, are such as are common to some reprobates with the elect, as it is manifest by the example of *Balaam*, and that saying, *Matt.* 22.14. *Many are called, but fewe are chosen:* yea and those truely are not alwayes effectually called, whose ministerie the Lord vseth for a time to call his elect to the knowledge of salvatiō. But all those graces which the Lord bestoweth vpō those for the benefit of others, shall finally be withdrawen from them,

and they as reprobates and castavvayes shall eternally be condemned, *Matth.*7.22. So the gift of prophesie vvas taken from *Saul*. so *Judas* the betrayer of Christ, like a vile vvretch lost verie many excellent graces; many also fall away from the faith, I meane not any true and liuely faith, but such a faith as lasteth onely for a time; and into these men, the deuill vvhich went out of them, entreth with seuen worse then him selfe, *Matth.* 12 45. So at this day the Church findeth no greater enemies, then those of whome the Apostle speaketh, *Act.* Chap. 20. vers. 29. Yea in the godly verie manie times, when as they greeue the holy Spirite, these giftes fayle, and for a time seeme as it were vtterly to be defaced and blotted out, as that most lamentable example of *Dauid* shevveth in three most greeuous sinnes, adulterie, murther, and betraying the armie of GOD. And therefore Christ doeth not without cause so often warne vs, continually to be watchfull: and the Apostle counselleth his scholler *Timothie* not to suffer the gift of God which was in him to perish, but rather to stirre vp the same. Finally, we may not be ignorant of this that many of those giftes of the Spirite, as namely, the gift of tongues, the gift of healing, and the gift of foretelling thinges to come, beeing onely for a time bestovved vpon the Primitiue Church, for the confirmation of the Apostles doctrine by miracles, by litle and little ceased, *Matth.* Chap. 16. vers. 20. And nowe what neede haue we of these seales, seeing the trueth of Christian doctrine hath alreadie bene confirmed by so manie and sundrie miracles. But those spirituall giftes are perpetuall and neuer cease, which God hath appointed as subordinate meanes and causes, for the executing of his eternall decree of saluation, in electing and calling those in time, whome he hath predestinate from euerlasting; for which cause of *Paul* they are sayde, *to be vvithout repentance*, *Rom.* Chap. 11. vers. 29. and he reckeneth them vp shortlie, *Rom.* Chap. 8. 30. Of this sorte therefore is effectuall vocation, which at that verie instant, when it seemeth best to the heauenly wisedome, begetteth in the elect faith, hope, and charitie, vpon which followeth iustification by faith, and finally glorification. For these are alwayes,

wayes vnſeparably vnited: and vnleſſe we be certainely perſwaded of this, wee ſhall neuer enioye any true peace of conſcience. For otherwiſe it muſt of neceſſitie followe, either that God is chaungeable, with whoſe will it maye ſtande to haue him condemned, whome before he woulde haue ſaued, or elſe the condition of faith annexed to the promiſe of the Goſpell, ſhall depend not vpon Gods immutable decree, but vpon the will of man. The former can not be ſaide without blaſphemie; and this iumpeth with the hereſie of the *Pelagians*. And here I let paſſe infinite moſt plaine, and vndoubted teſtimonies in the writings of the Prophetes and Apoſtles, by which it may be prooued that the ſaluation of the Elect ſtandeth ſure and immutable. But two thinges are in this argument eſpecially to be obſerued. For this ſtedfaſtneſſe and immutabilitie taketh place both in euerie one of the Elect, and in the Church, properlie ſo called, that is, in the whole companie of the elect and true beleeuers, and not in theſe or thoſe particular Churches, nations, people, cities or families, not yet in the *Church*, being ſo generally or vniuerſally taken, as in it are conteyned not onely the elect and true beleeuers, but hypocrites alſo and caſtawayes. For thus we ſee, howe the people of the Iewes haue fallen away from the couenant of the Goſpell and of ſaluation, it beeing nowe tranſlated vnto the Gentiles: and that Saint *Paul* not without cauſe threatened the ſame iudgement vnto the Gentiles long agoe, at this day we may ſee ſufficient proofe in that generall Apoſtacie or defection almoſt of the whole earth vnto the deteſtable religion of *Mahumet*, and in that whoore of *Rome*, who hath made drunken ſo many Kinges, and ſo manie thouſandes of people with the cuppe of her abominations: and yet not one of the Elect and true beleeuers, whether he be *Iewe* or *Gentile*, doeth, nor euer ſhall periſhe. Secondly wee muſt knowe, that among thoſe principall giftes of the Spirite, there are ſome, which in the faithfull, ende together with this life, and others, which are onely begunne in this life, and ſhall be made perfite in vs in the life to come. Of the firſt ſorte are *Faith* and *Hope*, not as though their nature

ture were flitting and vnconstant, but because (all those thinges being nowe finished and come to passe, which the Elect in this life partly as being already past, and partly as yet to come, beleeued and hoped for) there shall then no longer be any place for *Faith* and *Hope*. But the *knowlege of God*, whereby, while we liue in this worlde, we knowe him onely in parte, shall be made perfite in the worlde to come, when as wee shall stande in Gods presence, and see him as it were face to face: and *Charitie*, by which we loue God and our brethren in this life very coldely, by reason of that fight which is betweene the flesh and the Spirite, shall after a wonderfull manner, such as no tongue is able to expresse, vnite and ioyne vs with God and his blessed Saintes, 1.*Corinth*.13.vers.8,9,&c. and then shall that prayer of Christ take full effect, which he made euen then, when hee prepared him selfe to vndertake the death for our sakes, and which is recorded, *Ioh*. Chap.17. vers.22.23. &c. And concerning this poynt let it suffice to haue spoken thus much, both against the daungerous errours of those men, who not content, in steade of the Church beeing a pure virgine, to present vs with a paynted harlot, and abusing that saying, that the Church can neuer perishe or bee abolished, woulde holde vs in hande, that that counterfeyte vizarde of theirs, is, and alwayes shall be the true face of the *Church*, herein deceiving them selues and others: and also of them, who most falsely teach that the holie Spirite and also true faith may often times not onely for a time bee hidden and lye as it were smothered, but euen bee quite lost, and vtterlie extinguished; thereby ouerthrowing that true and sure foundation of our *Faith* and *Hope*, by which wee are vpholden in most greeuous temptations. Novve therefore to returne to our *Job*, seeing as it appeareth by the wordes immediately following, he vttered these thinges beeing full of faith and hope, as whose minde was whollie bent to praise and glorifie God, we may hereby gather that he speaketh heere onely of outwarde and externall goods, which the verie prophane philosophers haue distinguished from those which they call inwarde or internall:

and

and *Epictetus* in that his golden *Enchiridion*, shewing that these are not in our power, draweth from thence many arguments, to perswade men to beare patientlie the losse of these goods: yet none of them attayned or came neere this true wisedome of *Iob*. For some of them call these the *goods of Fortune*, as if rashly and by chaunce they shoulde come to vs and goe from vs: others onely consider in them a nature inconstant and nothing permanent: and *Epictetus* frameth mens mindes rather to a blockish and senseleſſe careeleſſeneſſe, then to true patience, grounded vpon good and sure reasons. But this our *Iob* furnished with the knowledge of GOD, both naturall as also spirituall and supernaturall, (whereof the former confuteth the vaine and foolish imaginations of the philosophers, which the Apostle *Saint Paul* noteth in his Epistle to the *Romanes*, the first Chapter, and 21. verse. and the other doeth enlighten and make perfite this, beeing thorough originall sinne greatlie darkened and obscured) and reliyng him selfe whollie vpon Gods prouidence, hath left a most singular example of patience to be looked into, and followed of vs, when soeuer we are tryed with the like calamities. For through impatiencie in these temptations, some are caryed into blaſphemie, others to reuenge, others into diuers sortes of turbulent and troubleſome affections: finally some are violently borne vpon the rocke of desperation; for as much as they set their whole minde and cogitation vpon the thinges themselues which they haue loſt, and therefore they are greeued for the losse of them, and burne in hatred and desire of reuenge against those, whome they imagine to haue done them this iniurie, and to haue beene the cause of all their miserie. Contrariwise they that are rightly perswaded of the prouidence of GOD, and by the example of *Iob* doe acknowledge God to bee the most iust and wise gouernour of all thinges, not onelie in generall, but in particular, they of all others doe finde out that most quiet and safe hauen, wherein, hauing

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beene tossed with neuer so violent stormes of afflictions, they doe quietlie remaine. Notwithstanding this consideration of God, doth not in like manner comfort and pacifie all men, as it did *Iob*, which we see in the like calamities doth come also into the minde of verie wicked men. Therefore it is requisite here wiselie to distinguish. For as it is not ynough for a man, who hath had any thing stolne from him, to finde the theefe, especiallie if he be such a one, of whome he can not recouer his losses, neither by force nor by law: so not whosoeuer beeing in miserie, thinketh that he hath to doe with God, doeth hence by and by take comfort; but he onely, who with reuerence rightlie and religiouslie thinketh vpon God. Giue me therefore a rich man, who is suddenly fallen into pouertie, or any other vpon whome some far lighter affliction is laid, be it that he haue before his eyes & in his remembrance continually nothing else, but the power of God in punishing and reuenging sinne, what shall you heare come from him, but meere blasphemies against God himselfe, & horrible outcries of a man desperate & forlorne? Also giue me a man, who feeling the burden of sinnes, by which he acknowledgeth Gods hand to be worthilie laide vpon him, be it that the same man ioyne with Gods power his iust iudgement and goe no further: I will marueile if he doe not follow the example of *Saule*, or the traytour *Iudas*, or else passe ouer his life in great wretchednesse. And for this cause the Scripture calleth a conscience wounded with sinne, a going downe into the graue. 1. *Sam.*2.6. What then is to be done? Surelie, hee, who iudgeth him selfe to be punished for his sinnes (as for the most part we ought to perswade our selues) must ioyne with a true and inward feeling of Gods power & iustice, not onely that knowledge of Gods goodnes and mercie, which reason it selfe teacheth vs by infinit testimonies, which with our eies we may euery where behold in his creatures both in heauen and in earth; but also that assured perswasion, which onely the holie Ghost teacheth in the schoole of the *Church*, bearing witnesse with the spirite of euery one of the elect, that God is there most mercifull Father, giuing them a hart broken with the sense and burden of their sinnes, but yet by little and little through the

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mercie of God taken hold of by faith, marueilouſlie recomforted, and at the length throughlie pacified. But if he be led by good cõiectures to thinke, that this affliction doth not befall him for any ſinne of his (although in the meane time he confeſſe him ſelfe a great ſinner) but that God by this meanes eyther tryeth him, or teacheth him patience, or elſe vſeth him to the ſetting forth & manifeſting of his owne glorie, then, no doubt looking directlie vnto God, and hauing his minde and cogitation whollie ſetled vpon him, he forthwith findeth not onely matter of great comfort, but of ioy, which cannot be vttered. For what is it that a iuſt man ſhould rather deſire, then to haue occaſion giuen him, to make knowne the virtue and honeſtie of his minde? what can a painefull ſcholler rather wiſh, then of through continuall ſtudie and exerciſe of a rude *a.b.c.* boye to become a learned man? what may a man vvhich loueth his owne health rather ſeeke, then by Phiſicke and other good meanes to preuent thoſe diſeaſes which otherwiſe he is likelie to fall into? finallie wherein doth a ſtout & valiant ſouldiour, deſiring to maintaine and increaſe the honour of his Captaine, wherein, I ſay, doth he more reioyce, then euen to ſpende his blood in his captaines behalfe, to purchaſe him a glorious victorie and triumph? In which kinde of conflict, this ſpeciall thing is not to be forgotten, that there can be no more glorious conqueſt then to dye in this fight: neither ſurelie is this ſo much to be counted a death, as an entrance into that moſt true, happie, and euerlaſting life. But what if (as here wee ſee it falleth out with *Iob*) in ſuch afflictions we be not at all pricked or troubled in conſcience, if alſo we cannot perſwade our ſelues that God will laie ſo harde a triall vpon vs, what I ſay, if our minde be diſquieted, knowing nothing at all, why God ſhould deale with vs in this māner? what are we to do in this caſe? Truly we muſt leaue of al reaſoning, and praiſe god with thankſgiuing, becauſe although for ſecret and hidden cauſes he hath thus decreed of vs, notwithſtanding he doeth nothing but moſt wiſely and moſt iuſtly, as beeing wiſdome and iuſtice it ſelfe: yea and howſoeuer it ſeeme otherwiſe to fleſh and blood, doeth not decree, nor yet will haue any

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thing done, but for the great good and profit of his children, as beeing vnto them a most mercifull Father and redeemer in his Sonne Christ. For all this *Iob* acknowledgeth in the verie extremitie of all his miseries, as afterward it shalbe shewed. But to the end we may the better perceiue, the greatnes of *Jobs* courage and constancie, let vs a little more nerelie consider, how many and how terrible monsters he ouercame with this clubbe, that I may so call it, of Gods Prouidence. Doubtlesse the number of them hath alwaies beene very smal, who either wanting riches, haue not greedily sought after them, or else, who being borne or made rich, haue not put their trust and confidence in their riches. For which cause our Sauiour Christ telleth vs, that it is a marueilous hard thing for rich men to enter into the kingdom of heauen, & Paul not in one place teacheth, that couetousnes is plaine idolatrie. But our *Job* doth in the 29. Chapter of this booke, manifestlie witnesse of him selfe, beeing constrayned so to doe through the bitter and importunate accusations of his vncourteous friends, that his hart was not set vpon his riches, and that he possessed them not with loue, as *Gregorie* speaketh; the losse of which he did so patientlie beare, beeing at once and that of a sudden depriued of all. Behold therefore how the *desire of riches* in getting them, and the *loue of riches* in possessing them, two most cruell monsters are vanquished. *Job* enioyed great honours and dignities, from all which he was false, as wee shall afterward vnderstand by his owne testimonie. Neuertheless he doeth not at all seeke after them. Behold therefore two other most fearefull and deformed monsters, namelie *ambition* and *pride*, mastered and laid along at *Jobs* feet. And no merueile, seeing he wholie casteth him selfe and resteth on the onelie will of God, who giueth and taketh away at his owne good pleasure. If he should haue asked counsell of flesh and blood in these euils, it would haue taught him to distrust G O D, and so consequentlie to fall into desperation, or driuen him to all manner of wicked shiftes and mischieuous practises. But this was alwaies farre from his thought, as who had setled all his hope in the prouidence of God. Behold therefore a glorious

victorie

victorie and triumph both ouer a *preposterous loue of this life* & ouer *distrust* the mother of all sinne: vanquished both at one time. The losse of his 10. children at once, by so sudden & rare a mishappe, how farre might it haue carried him beyond the bounds of al patience and moderation? and yet *Job* speaketh not one word of it; although he were not voide of affection toward them, as appeareth by his carefull bringing of them vp. Behold therefore a naturall affection, that is, a most tender fatherlie affection, gouerned & ordered aright according to the rule of true mediocritie, wherein we see very many (*David* him selfe shalbe in the number) do offend one way or other, and that vnder the shewe of vertue. To conclude, this patience of *Job* was greate, wonderfull, and vnspeakeable, vvhich GOD graunt vnto vs that we may in some measure imitate and expresse in our selues.

Blessed be the name of the Lord.] See here I pray you, how good *Iob* doeth glorie ouer Satan, adding this as a principall triumph among the rest and aboue the rest of his so manie former victories. For he is not onely contented to beare so great miseries, calamities and afflictions, with a quiet and patient minde, and not to haue once murmured against God, but also, as if so many miseries were so many blessings, he yeldeth most humble thanks to God, as if he had dealt most bountifullie with him. For the spirite of God did inwardlie teach him not following the direction of flesh and blood, that, that our heauenlie Father can not possiblie will the hurt of his children, amongst whome he had experience, that him selfe was one: and therfore that, whatsoeuer he doth allot to his beloued children, seeing in the end it turneth to their good, is not onely not to be accounted euill, but further to be reckoned among the blessings of God. Now it is not vnknowne that in the bookes of holie Scripture *by the name of God* is vnderstood God him selfe, and that by an expresse and significant manner of speaking, putting vs in mind that to true & perfit thanksgiuing is required not onely the faith of the hart, but also the confession of the mouth.

VERSE

VERSE. 22. *In all this did not Iob sinne.*] Seeing this testimonie of the holie Ghost is true of *Iobs* whole speach, set downe in the former verses, vainely and to no purpose doe some men flee vnto that their false contrarietie, which they imagine betweene *Will* and *Permission*, to qualifie this speach at their pleasure, *God hath taken away*. Nowe in this place we haue the true definition of blasphemie, as it is restrained to the breach of the first Table. For blasphemie is that most grieuous sinne, which of set purpose in way of reproche and dishonour, either detracteth from God that which is proper and most agreeable to his nature, or else attributeth somewhat vnto him, which is disagreeing or repugnant thereunto, which definition will afterward stande vs in some steade to acquite *Iob* of blasphemie in those farre greater conflictes which are behinde. He therefore is not to be accounted blasphemous, whosoeuer speaketh blasphemie, as it is one thing to be a lyar, saith *Cicero*, and another thing to tell a lye. For a man can not iustly be said to be blasphemous, vnlesse he bring with him a will and purpose to blaspheme: as *Moses* giueth vs to vnderstande by adding, *the name*, *Leuit.* chap. 24. 16. *He that blasphemeth the name of the Lorde.* And also by *an hie hande*, which signifieth presumption, *Numb.* 15. 30. And Christ him selfe witnesseth *Matth.* 12. 31. that there are manie degrees of this sinne, concerning which thing I shall haue occasion to speake in another place. Nowe where as the Greeke interpreter, and the common Latine translation to the former part of this verse adde this clause, *with his lippes*, it probably seemeth to be taken out of the 10. verse of the Chapter following. And herein I verie well like *Mercers* iudgement, who referreth the former part of this verse to the minde, and the latter to the mouth, shewing that *Iob* neither thought in his heart, nor vttered with his mouth any thing vnmeete and vnworthy of God, in so much that both within and without, he caryed away the victorie and conquest ouer Satan.

CHAP.

CHAPTER II.

VERSE 1. *And on a certaine day the sonnes of God came and stoode before the Lorde: and Satan came also in the middest of them, (that is, among them) and stoode before the Lorde.*

IT shall not neede to make any recitall of such thinges, as haue bene by vs generally deliuered in the former Chapter, concerning Gods prouidence, represented & set forth vnto vs after the manner & fashion of men. Howbeit seeing it hath pleased the holy Ghost here againe to repeate the same things, and in the same forme of wordes, to beare vpon the same point; it may appeare very euidently, that we are hereby put in mind, howe profitable and necessarie a thing it is for vs, most especially in our greatest and most grieuous temptations, still to haue our mindes fixed vpon the *diuine Prouidence:* that, whether we be chastened and corrected, we rest not in those scourges, and instruments which God vseth, but considering that we haue to deale with God himselfe, lay aside all desire of reuenge, after the example of *Dauid* 2. *Sam.* 16. 10, 11. and humble our selues vnder the mightie hand of God, 1. *Pet.* 5. 6 or whether the Lorde by this meanes maketh triall of vs (as here he did of *Iob*) we doe followe this example of patience and constancie in *Iob:* or whether finallie we are afflicted for the glorie of his holy name, we be so farre from being faint hearted or discouraged, that, casting our eyes vpon our chiefe captaine and gouernour, we be stirred vp euen to yeelde him most heartie thankes, for that to vs *it is giuen not onely to beleeue, but also to suffer for his sake, Philip.* 1. 29. All which comforts depend vpon the sence and feeling of Gods prouidence. The naming of *a day* in this place, and that of

one certaine and peculiar *day* (for so hath the originall text) doeth not in any wise belong, as we haue saide, vnto the decree and purpose of God, which taketh place euen in euery singular and particular thing, (forasmuch as this is eternall, and therefore goeth before all time) but it hath relation to the manifestation and execution of that decree, whereunto the Lord hath prescribed certaine times and seasons, which cannot be altered. Which point is of vs diligently to be considered, to the ende we may the better perswade our selues, not onely that nothing happeneth vnto vs by chaunce, but also, that all those thinges which the Lord from all eternitie hath decreed, whether they concerne prosperitie or aduersitie, are begunne, continued, and ended in those very moments of time, which he hath likewise appointed from euerlasting; that thus we neither be wearied with looking and hoping for good thinges, nor, suffering affliction, offende through impatiencie, or, after the manner of the wicked, of whome the Apostle speaketh, 2. *Pet.* 3. 9. dreame or imagine that many thinges shall neuer be, because it is so long before they come to passe: but rather stay our selues wholly vpon Gods most wise & righteous will & pleasure, in whose power alone are all opportunities of times and seasons. Finally, whereas Satan againe offers him selfe into this assemblie, it declareth vnto vs two thinges. The one is, that the children of God hauing escaped the daunger of one tempest, are not by and by to looke for a calme, but rather hauing receiued blowes more or lesse, to prepare and addresse them selues to vndergoe farre greater, if it shall so please the Lorde. The other is, that Satan and his ministers can not goe one iote beyond the boundes and limits of their commission, no not euen then, when God doeth as it were let loose the raynes vnto thē, and also that he hauing finished his tēptation, can not otherwise chuse, but present him selfe before the iudgement seat of God, from whome he receiued his warrant. And this is it, which euen nowe I saide, that the execution of the decrees of Almightie God, not onely beginneth at the time set and appointed, as we haue alreadie seene; but also continueth and goeth forward, as we see, and at the length haue an ende, as we shall see afterward in the 38. Chap. All which

God

God disposeth at his owne pleasure, *who will not suffer his to be tempted aboue that they are able*, 1. *Cor.* 10. 13. neither yet will he at any time suffer vs so to be pressed downe, that we be by any meanes ouerwhelmed, 2. *Cor.* 4. 8.

VERSE 2. *Then the Lorde saide vnto Satan, Whence commest thou? and Satan answered the Lorde, and said, From compassing the earth to & fro, & from walking in it.*

VERSE 3. *And the Lord said vnto Satan, Hast thou set thy heart vpon my seruant Iob, howe (there is) none such as he* (like him) *in the earth, an vpright and iust man, one that feareth God and escheweth euill, as who still continueth in his vprightneße? And yet thou diddest moone me with him* (that is, against him) *that I should swallow him vp without a cause.*

IN this question or demaund compared with the answere of Satan, we haue very notably described vnto vs, what is the nature and propertie of that vncleane spirite, as also of all those in whome he beareth rule. For they are obstinately & rebelliously bent either flatly to deny the trueth against their owne conscience, or else shameleßly to dissemble that, which they know to be most true, both before God and man. So in time past this wicked spirite and no other spake in the serpent vnto the woman: *yea, (*saith he*) hath God indeede said, ye shall not eate of euery tree of the garden?* howbeit this false deceiuer knew it right well. *Saul*, though conuicted by his owne confession and testimonie, yet ceaseth not to persecute *Dauid*, as a rebel, or as one that lay in waight for the kingdome. So *Iudas*, for all that his treason was so often and so plainely detected by his Lord & Master *Christ Iesus*, the Sonne of the eternall God: yet neuertheleße still he goeth forward & seeketh the meanes how to betray him. And there is nothing more sure, then that Satan doth infect all mankind with this venemous poyson of his, as appeareth by many wofull examples of men otherwise very holy and religious. For thus *Sara* denied that she laughed, *Gen.* 18. 15. Notwithstanding theße and such like follies of Gods children howsoeuer in the selues they are euill, yet they do not proceede of any hatred of God, or of a wicked or reprobate mind: but rather from a

prepostorous feare, or from some other like infirmitie, which is the cause that the godly can suffer them selues to be reprooued, and corrected. This is euident by the example of *Peter*. Let this be our lesson therefore, alwayes to imbrace and lay holde vpon the trueth, forasmuch as we are indued with the spirite of trueth, and to abhorre all falshood and lyes together with the father and authour thereof. Furthermore let vs not tarie and looke while God cite vs before his seate of iudgement, as here he did Satan, and as it fared with *Dauid*, 2.*Sam.*12.13. but setting before our eyes another farre better and more commendable example of the same *Dauid*, let vs freely and of our owne accord confesse and condemne our sinnes, first and principally to God, *Psal.*32.5. and then also vnto our neighbour, and that by the commaundement of Christ, *Matth.*5.23. & 18.15. & lastly if it shall so be needfull, euen vnto the whole Church, *Acts.*19.15.

Hast thou set thy heart &c.] The Lord vsed the verie same wordes in that former assembly, whereof we haue spoken in the chapter going before. But in this repetition is included a verie bitter taunt & sharpe reprehension, as if God should haue said, Art thou not ashamed, Satan, thus to answere me, as if I had forgotte, what I granted thee in our last meeting? & thus in my presence to dissemble, that I am foūd to be most true of my worde, and thou a most false and malitious slaunderer? I perceiue thou wilt alwayes be like thy selfe, whollie bent and set vpon mischief, though thou art not able to weaken *Iobs* faith and constancie, which by so many and sundrie meanes thou hast assaulted. From hence we may gather this obseruation, that the godly in their greatest and most grieuous temptations, howsoeuer it may seeme that God layeth them open and naked to the will and tyrannie of Satan and the whole world, yet haue God present with them, who seeth their conflict; neither is he onely an idle beholder, but inwardly he ministreth vnto them strength and courage. Hitherto pertaineth that saying of the Apostle, *Philip.*4.13. *I am able* (saith he) *to doe all thinges through the helpe of Christ, which strengtheneth me*; as also that which he affirmeth of the crowne layed vp for him by the most righteous iudge, 2.*Timoth.*4.8.

Yet thou diddest moue me (that I should striue) *with him, to swallowe him vp without a cause.*] The meaning of these words is thus. Although *Iob* be so holie and vertuous a man, yet thou hast left no meanes vnassayed, that I being perswaded by thy false and forged accusations, might wholly at once destroy him, and that as we nowe plainely see, without any his desert. Here ariseth a doubt howe this can agree, (I say, not with Satan that continuallie accuseth Gods children,) but with the eternall God, to testifie such thinges as these of him selfe. For can we truely say, that God, whether he deale in mercie or in iustice, is mooued by any other meanes then of him selfe alone? howe then may we affirme that the Lorde God, at the request of Satan, was mooued with displeasure against *Iob*, and that vndeseruedly? To the first difficultie I answere thus. Almightie God neuer did associate vnto him selfe any counsellour for the determining of any thing: nay, if we shall speake properlie, he is not, no not of him selfe mooued and stirred vp, after the manner of men, to appoint and ordaine this thing or that: but he is altogether in him selfe vnchaungeable from all eternitie, and hath also in him selfe and of him selfe from euerlasting willed and decreed all whatsoeuer he hath willed and decreed. But yet as hee hath appointed times and seasons, so also hath he ordained secondarie causes for the accomplishing of those his eternall decrees. So in the fourth of *Genesis* the Lorde testifieth, that he is prouoked by the crye of *Abels* blood, to take vengeance vpon *Cain*. The like is recorded of the sinne of the *Sodomites*; and the inhabitaunts of *Gomorrha*, *Gen.* 18. 20. Againe on the other side, the Lorde declareth that he was mooued with the pitifull cryes and complayntes of his people, to deliuer them out of their captiuitie, *Exod.* Chap. 3: vers. 7. So beeing reconciled vnto vs by that sole and onely. Mediatour CHRIST IESVS, hee doeth also heare vs, alwayes keepe, defende, and protect vs. So likewise doeth hee manie times, for the prayers of the godlie, eyther differre or else asswage and mittigate the punishmentes most due vnto the wicked and vngodly, as may be showed by sundrie and almost infinite examples.

To conclude, so doeth he spare the penitent and repentant. Therefore in respect of middle causes, which serue as instruments for the actuall perfourming of his eternall decree, and are in their appointed times apparant, it may not vnfitly be said, that the Lord is, after a manner proper to himself, mooued, both to shew mercie, and also to execute his most iust iudgements. Neuertheless we must here consider an exceeding great difference. For so often as he either spareth the penitent, or blesseth those who are carefull in discharging their dueties, this his bountifulnesse is not to bee imputed either to any mans repentance, or to the merite of good workes, or to the excellencie and worthinesse of faith, but it is onely and wholly to bee ascribed to the free grace and mercie of God, because from the selfe same fountaine also doe flowe both repentance and faith, together with all the fruites and effectes of the same. But where the question is concerning the punishments due to sinne, wee must acknowledge that the true and principall cause thereof is to be sought and to be found in the sinners themselues.

The second doubt may thus be resolued: God doeth not say that Satan did winne him by his perswasions, to destroy that innocent and iust man *Iob*, but that Satan went about to obtaine this at his handes, by charging *Iob* with many false and slaunderous accusations. For this can not truely be saide of God, that as he suffereth him selfe to be ledde by the prayers and supplications of his children, so doeth he also yeelde some thing to the requeste of Satan or his ministers, (vnlesse peraduenture it be for their owne destruction, as appeareth by this historie of *Iob*) no not then, when as he doeth either wholly or in some parte permit and suffer that to be done, which the wicked most earnestly desire. For he doeth not effect any such thing, because hee is willing to graunt their demaundes, or elsse in any wise to gratifie them, but because he hath before decreed to bring these thinges to passe by their ministerie, and that to a good ende; which they desire for a verie euill intent and a most wicked purpose, as might be shewed by manifolde examples. We are therfore thus to vnderstande that, which the Lorde

both

both before hath suffered to be done against *Iob* at the intreatie of Satan, and also that which afterwarde he shall permit and suffer, onely vpon an entent to trye and prooue his seruaunt, and not vtterly to destroy him, as Satans desire was: yea, Gods purpose herein is, in this his seruant to triumph ouer Satan: so farre is he from being willing for Satans pleasure, to suffer this good man *Iob* to be cast away, which thing truely can not be spoken without horrible blasphemie.

VERSE 4. *And Satan answered the Lorde, and saide, Skinne for skinne, and vvhatsoeuer is a mans,* (that is, whatsoeuer a man hath) *vvill hee giue for his life.*

IN that Satan so manifestly conuicted, dares notwithstanding still make answere vnto the Lorde, it declareth howe greatly this vncleane spirite is delighted with all manner of wickednesse. From hence it commeth, that forasmuch as none can easily be brought to renounce and forsake that wherein he taketh speciall delight, hence I say it commeth that he is neuer wearyed with committing sinne. And therefore he can neither be sayde to sinne of infirmitie, neither yet can he euer so much as once bethinke himselfe of any amendement. To this nature and diueliſh disposition of Satan, they of all other come neereſt, whome the Scripture vseth to call sinners, that is to say, such as make as it were an arte and occupation of sinning: whose heart if it shall continue vnpenitent to the ende, vndoubtedly their portion shall bee all one with his in euerlasting destruction. But we on the contrarie parte, if we be the true children of GOD, albeit no man is free from sinne; yet let vs, by the ayde and assistance of that good Spirite which we haue receiued, aboue all thinges be carefull, that we sinne not of malice against the trueth, nor with a certaine hatred of vertue and goodnesse. For this is altogether diueliſh: but if it so fall out, that we haue sinned and fallen through infirmitie, let vs offer vp vnto the Lorde a contrite heart, which is a gift proceeding euen from him selfe vnto vs, and let vs in no case resist his chastise-

ments and correction.

Skinne for skinne] It is not to be doubted, but that this is a proverbiall kinde of speach, the true meaning and application whereof seemeth vnto me very harde and difficult. For whereas many will haue the sence to be this; that the life of euery one is so deare vnto him, that he will not sticke, to raunsome and redeeme his owne skinne, though it bee with the skinne of another, that is to say, if he shall come into ieopardie of his life, he will be most forward and readie to bring another into perill of death, rather then to vndergo the daunger him selfe: as if Satan in this speach had relation vnto the death of *Jobs* children; I can not like of this their interpretation, because that which verie seldome falleth our, may hardly be thought to minister occasion of a prouerbiall speach. For what if *Job*, as a tender and most louing Father towardes his children, had rather bene readie to aduenture him selfe for them euen to the death, if it might so haue pleased the Lorde? Surely if this were the true meaning of this place, in the originall should haue bene added this worde *(his)* as well in the first parte of the sentence, namely *(For his skinne)* as in the latter, *(For his life.)* Neither doe they yet content me, who alleadge further, that men wil not refuse, euen with the losse of some one of their members, to preserue the rest of their bodie aliue: which exposition seemeth to mee lesse probable then the former. For thus the speach should not rise from the lesse to the greater, nor any thing at al be aggrauated, but rather diminished; for so much as it is a greater matter for a man to redeeme his life with one of his members, then with all that he possesseth beside. My iudgement therefore is, that Satan in this prouerbe woulde signifie thus much, namely, that *Iob* as yet had suffered nothing, but onely in his outwarde or externall goods; the losse whereof is a thing so common to men of all estates, that men doe oftentimes voluntarilie sustaine one losse and dammage, for the auoyding and eschewing of another. And the rather, because these temporall goods are such, as may againe without any great difficultie be recouered, yea, and sometimes the losse of one commodity, may be an occasion of obtaining a farre

greater:

greater: in which respect that worthie *Themistocles*, whenas, beeing banished out of his owne countrey, hee had receiued greater honours and wealth at the handes of *Darius* the King of *Persia*, then euer hee had enioyed before, was wont to saye, *Perijssem, nisi perijssem*: that is, *If I had not lost all, I shoulde surely haue lost all.* Therefore by the name of *skinne* in this place, wee must after a prouerbiall manner of speaking, vnderstande the outwarde goods which are belonging to a man, with the which he is as it were, couered, and which are no parte of the man himselfe: the losse whereof in parte, men, if so bee vrgent necessitie shall so constraine them, can in some sorte suffer without falling into despaire: but yet for *skinne*, and what is that? surely this, that making much of that which is left, or at the least, keeping their liues out of daunger, they may afterwarde recouer their losses. But if the life it selfe shall once come in ieopardie, then men are readie and willing without any exchaunge or recompence, to forgoe all whatsoeuer they possesse, without exception: as it commonly falleth out with mariners, when they are in extreame daunger of shippe wracke: and the reason is, because men can not recouer the losse of their liues, as they may the losse of their goods. The drift therefore and scope of Satan in this speach is (as we haue sayde) nothing else but thus to shewe that *Iob* was not yet touched to the quicke: that those blowes which he had hitherto receiued, not onely fetched no blood, but scarcely touched his skinne and flesh: that he rather reioyced for his owne safetie and preseruation, then sorrowed for the losses he had sustained, and therefore that it was no marvaile, though he were not at all discouraged, neither yet brake foorth into any bitter and expostulating speaches against GOD, not for that he did serue and worshippe GOD from his heart, but partly for the loue hee bare vnto him selfe, and partly because hee still enioying his life and limmes, hoped in time to bee restored to his former, or to a much better estate. Therefore here shall be a double opposition, namely, betweene

skinne

skinne, and all *vvhich a man possesseth* and for *his life*, the speach as I said, rising from the lesse to the greater: so that we may seeme more fitlie for *(and all that is a mans,)* to translate, *(But all that is a mans:)* Neither may this verse in *French* vnfitlie be expressed after this manner, *Vn homme donnera bien vne peau pour vne peau, mais il donnera tout ce qu'il a pour sauuer sa vie:* that is, *a man wil willingly giue skinne for skinne, but he vvill giue all that he hath to saue his life.* This Christ considering, *Matth. 6.26.* and sharplie reproouing this kinde of men, who make greater account of this life, then of any other thing whatsoeuer, he sheweth that none doe worse prouide for them selues, then they who making this their onelie care, howe they may preserue and cherish this life, do thereby purchase to them selues their owne ruine and finall destruction. Satan therefore knowing right well, that this is a common vice in all vnregenerate men, as he, who had long before preuayled against *Adam* by this temptation and made him, by purchasing Gods displeasure, to draw vengeance vpon his owne head, Satan, I say, dares, *(*like a vile and desperate wretch as he is*)* assure him selfe, that *Job*, if he were so farre forth vexed and tormented with some grieuous and vntollerable disease or sickenes, that their might be no longer hope of life, would at the length discouer and bewraye, how that all this time he had serued God not of any true or vnfaigned zeale, nor yet for the loue of vertue and righteousnes, but because he found by experience that this worshipping of God was verie profitable and gainefull vnto him: which commoditie ceasing and all hope of life beeing quite taken away, he douted not, but to prooue that prouerbe true, *No longer pennie, no longer Pater noster.* And yet notwithstanding *Job* in this trial and temptation of his, howsoeuer *(*by meanes that Satan had bewitched both his wife, and those friendes also that came to comfort him, to vse such speeches, as grieued & vexed his righteous soule*)* howsoeuer, I say, he oftentimes bewrayed the infirmitie of flesh and blood; neuertheless he was alwaies so farre from that, whereunto Satan laboured to bring him, that still in word and in deed he witnessed the cleane contrarie.

VERSE

VERSE 5. *But, I pray thee, now stretch out thine hand, and touch him to his bones, and to his flesh: vnlesse hee blaspheme thee to thy face.*

HEre therefore Satan doeth confesse, (though very much against his will) that he hath no abilitie at all to hurt, howsoeuer this is the only thing he desireth, vnlesse he hath receiued power and licence from God. But here also he playeth the sophister, so reasoning, as if forsooth God should be the onelie dealer in this action, or as if the worke of Satan him selfe were the very worke of God, wherewas notwithstanding (as we haue more fullie declared in the Chapter goeing before) in all such like wicked actions, euell instruments do not deserue so much as the name of instruments, in respect of their owne proper worke, so farre as they doe that which they do of their free will and inward euill motion; but onely so farre foorth as God vseth them, beeing neuer so euill and sinnefull instruments, for the effecting and bringing to passe of his owne peculiar worke, which is alwaies most iust. Here therefore are two handes, very repugnant the one to the other, yet concurring to the one and the same effect, namelie to giue *Iob* many and grieuous woundes, but with a diuerse end and cleane contrarie purpose. For God striketh *Job*, not of any displeasure or intent to doe him harme, but he propounded vnto him selfe this end in *Iobs* visitation and triall, namelie, to get the conquest ouer Satan and all his mallice, and gloriouslie to triumph ouer him in the constancie of his seruant; whome also he would by this meanes bring into the way of a farre greater felicitie. In like manner Satan, he also striketh *Job*: and why so? surelie that he might compell him to blaspheme God to his vtter vndoeing. This was it, which Satan attempted with great force & violence, but yet to small effect. So then, *Iobs* temptation is of Satan, but his triall and inuincible constancie, is of God the Lord.

Vnlesse he blaspheme thee to thy face.] This is not to be coupled with the former part of the verse, as if Satan did annex some condition to that his request; but he vseth a rhetoricall kinde of concealing that, which should follow vpon this speech, and which neuertheless he would haue to be vnderstood,

derstood, as if wishing a curse vnto him selfe (although he were alreadie accursed, and sentence of eternall condemnation had long agoe passed against him, which may neuer be recalled) he should say thus. Let me be confounded, or, let me presentlie be cast and throwne downe headlong into the bottomelesse pitte, if this *Iob*, whome thou so entirely loueste, and whom thou esteemest & also affirmest to be of so sound and faithfull hart towardes thee, doe not as it were reproch-fullie spit in thy face, and reuile the with open blasphemie. Where againe we may behold the vncorrigible impudencie of this cursed spirit, in that he durst in this sort, and euen in Gods presence to reprooue him eyther of ignorance, or of a lye. By how much the more it shalbe our parts, to beseech the Lord that he will not giue vs ouer eyther to the power of Satan, or to our owne wicked and rebellious lustes, to be guided and ruled by them; considering, that euen that faithfull seruant of God, *Peter*, was through an vnordinate feare so carried out of the right way (for we may not impute it to any vngodlie and wicked disposition) that with the false denial of his Lord and Master, he ioyned a most fearefull imprecation and curse, *Matt.* 26.74. which as it may serue, for a notable example of the great infirmitie and weakenes of man on the one part, so of the infinite and vnspeakeable loue of God on the other. Now albeit we read of holie men, who haue vsed the like imprecations: yet they did it to a farre other ende and purpose, that is, eyther for the auouching of truth, or gainesaying of falshoode, alwaies keeping, as, an vpright & sincere conscience before God; so a true and vnfayned loue towardes their brethren: but especially herein they forget not to vse all reuerence due to the maiestie of God which may appeare by this, that they eyther wholy conceale the curse, or else expresse it vndirectly and indefinitely, after this manner, *So and so let God doe vnto me.* Abominable therefore are those speeches, which are too too common in mens mouthes, when they wil make any protestation, yea & when they know it to be most false, which they would auouch to be true. Doe they not plainlie shewe, that they are more wicked and shameless then Satan him selfe, who durst not here vtter nor bring forth, that his cursed obtestation?

VERSE

VERSE 6. *Then the Lord said vnto Satan, Lo, he is in thine hand, but saue his life.*

THat which before we said, here we may repeat againe, namely that God, although sometimes he suffer that to be done, which Satan and the wicked men of this world doe earnestly desire; neuertheleſſe he doth not alow and accept of their praiers, but only graunteth vnto them such things, as redound to their hurt. And surely God ydealeth not to their requests, for any loue he beareth them, or because he would gratifie them, but rather in great anger and displeasure towards them, for their owne ouerthrow and final destruction, that they may become instruments of their owne miserie. Therefore it is very well and truly saide of *Hesiodus*, that euill counsell is commonly most hurtfull to them that giue it: also an other heathen writer greatly complaineth of their follie, who craue such things at gods hand, which for the most part are an occasion of their ruine and destruction. Concerning whome, *Plato* in his *Alcibiades* hath made a very large and excellent discourse. But on the contrarie part, whereas the Lord doth eyther not at all graunt vnto his children, that which they desire of him, or elſe doth for some time deferre that which he is purposed to bestow vpon them, he doth it not for any displeasure conceiued against them, but eyther because he hath otherwise determined in himselfe (for which cause wee see that he refused to heare the prayer of *Samuel*, made in the behalfe of *Saul*, and also the prayer of *David*, for the childe begotten in adulterie) or elſe because he can better tell howe to prouide for the good of his children, then they can themselues, who craue this thing or that at his handes. In this respect he telleth the sonnes of *Zebede*, that they know not what they aske, *Matth.* 20. 22. and in the 2. *Cor.* 12. 17. he giueth this answere vnto *Paul*, *My grace is sufficient for thee.* But here we muſt obserue one thing further, namely, that the person of *Iob* is one thing, & his substance another: & that man himselfe is more worth a great deale, then all that which he poſſeſseth: which forasmuch as cómon sense doth sufficiently teach, who can but marueile, to see how fooliſh the moſt part of men are, who are not so much masters ouer their riches, as their riches masters ouer them?

The

The heathen philosphers crie out against this madnesse: but they crie in vaine, and who is he that giueth them the hearing? Likewise the *Lyric* Poet reproueth them, for that being desirous to liue, they depriue them selues of all those thinges which might make their life sweete and pleasaunt vnto them.

But saue his life.] Here then a restraint is made, that wee may knowe, howe that *Iob* was not one of that number, whome the Lorde doeth so deliuer vp whollie vnto Satan, that he may deale with them at his owne pleasure: which neuertheless as the Apostle affirmeth, somtimes falleth out for a season euen vnto such, as afterwardes shall be restored by the Spirite of repentance, 2.*Timoth.*2.26. And hereof also there fall out daily many and sundrie examples. We are therefore very carefully to take heede, that we despaire not of any man, no not then, when his conuersation doeth plainly testifie, that his will is subiect to Satan, who leadeth him this way and that way as he listeth. But it is our dueties to pray to God for euery one, though he be neuer so grieuous a sinner, yea we must louingly tender, and by all meanes procure the saluation of all men, vnlesse peraduenture any haue committed that sinne which is vnto the death, namely that one vnpardonable sinne spoken of, 1.*Iob.*5.16. and which is rather knowen vnto God, then vnto men. Nowe if it be not safe for vs to lay aside all hope concerning the saluation of any, though for a time they liue vnder the bondage of Satan: much lesse may we take vpon vs to determine of Gods loue or hatred, either by the losse of temporall goods and blessings, or else by those manifold and greeuous infirmities whereunto a mans bodie is subiect, and into which it doeth oftentimes fall. For so that wise King, or rather I may say the holy Ghost, doeth most diuinely teach in the ninth Chap. of *Ecclesiastes*: and *Dauid* also propounding vnto vs his owne example, *Psal.*41. For these thinges are oftentimes, not that rod of iron, wherewith God breaketh in pieces, but his fatherly correction which he layeth vpon his children, to the ende they may not fall into the same condemnation with the worlde, and therfore they are testimonies, not of Gods heauy wrath and indigna-

tion

tion, againſt which *David* prayeth, *Pſalme.6.* and 38. but of a minde, though ſomewhat diſpleaſed, yet very ioiunglie and tenderlie affected towardes vs: otherwhiles they are probations and trials, which fall out for their great good, who in the ſame, by Gods ayde and aſſiſtance, ſhew them ſelues valiant and couragious, as we may ſee in this very example of *Iob.* To conclude, theſe are ſometimes no ſignes or tokens at all of Gods anger or diſpleaſure, but contrariwiſe of his great and ſingular fauour and good will, as witneſſeth the croſſe which is alwaies an vnſpeakeable companion vnto true and vnfaygned godlines. For ſo Chriſt teacheth euery where, ſtill ſetting his owne example before our eyes; in ſo much that all ſuch like miſeries and afflictions, howe great and grieuous ſoeuer they be, are by the example of the Apoſtle reckoned vp among the ſpeciall gifts and graces of God, *Philip.* 1. 29. herein following that which our Sauiour Chriſt teacheth, *Matth.* 5. 12. Theſe differences if *Iobs* friends had diligentlie waighed and conſidered, they would not in ſuch ſort haue aggrauated and redoubled his ſorowes, as to become in a manner more grieuous vnto him, then was Satan him ſelfe. The *Epicures*, concerning this point are rather to be abhorred and deteſted of vs, then confuted, who neyther haue knowledge of theſe things, nor yet will vouchſafe to learne them: whereupon it commeth to paſſe that they voluntarilie commit this moſt horrible ſinne, into which Satan laboured to draw *Iob* by all poſſible meanes, though all his indeauours were made fruſtrate and voide of that effect, which he hoped for. Now although the ſenſe of this place may very well beare, that by this worde *(anima)* in the Latin tranſlation, (which we here haue tranſlated *life*) may be vnderſtood that other part of *Iob*, diſtinct from his bodie, namelie his minde or ſoule, into which it was not lawfull for Satan to enter, as he did into the hart of *Iudas* the traytour: albeit with the greatnes of his griefe and miſerie on the one ſide; and with the vnconſiderate checkes and accuſations of his friendes on the other ſide, Satan as it had beene with hammers of ſteele, did mightilie beat at the doores of *Iobs* hart: yet notwithſtanding there is no doubt, but here it is taken for life, in which ſignification it is moſt commonly vſed.

Hereby

Hereby the Lord would giue Satan to vnderstand, that he had giuen him leaue, to strike *Job* with the most fearefull and vntollerable disease or sickenes, which he could deuise, and yet so, that it should not be mortall, nor take away his life from him. Therefore in like manner, this word (*Saue*) doeth not yeald any such interpretation, as if any saluation or preseruation were from Satan, who rather is delighted in nothing so much, as in the ruine and destruction of all things: but this word is attributed to him, because after a sort he may seeme, to saue and preserue those things, which either he can not at all touch, or, if power be so farre giuen him, as here it was ouer *Iobs* bodie, yet he can in no case proceede further, to the hurting or destroying of the whole; and that, because God doeth limit and restraine the desire and practises of this mischieuous spirite, with in those boundes, which in his good pleasure he hath appointed.

VERSE 7. *So Satan departed from the presence of the Lorde, and smote Job with a sore burning, from the sole of his foote vnto his crowne.*

SO *Satan departed*] That is to say, He immediately and without all delay put him selfe in a readines to strike and afflict *Iob*. For otherwise it is most certen, that Satan could not depart from God, to whome all things without exception, are at all times present. Let vs therefore be ashamed of our owne slouthfulnesse and securitie, in that we are not by many degrees so diligent and watchfull in doing well and performing our dueties, as Satan is in working all manner manner of wickednesse and mischiefe. To this effect tend all those exhortations vnto continuall watchfulnesse, so often beaten vpon and repeated in the holie Scriptures.

And smote Job with a sore burning.] The Hebrue worde signifieth a boyle, and it is so called of the extreame heate and burning thereof, which the Greekes doe for the same cause cal ἀνθρακα, with which whē the sorcerers of Egipt had bene strooken, as *Moses* writeth. *Exod.* 9. 10. they were made a wofull spectacle of Gods vengeance, which they had most iustly deserued; in so much that they were not able to stande before *Pharao*. Nowe if any man aske the question, by what

meanes

meanes Satan could, especiallie in so short a time, worke this great alteration in *Iobs* bodie; I answere, that, forasmuch as diseases growe not onely of inward, but also of outward causes, and forasmuch as it is well knowen, that among all other diseases, especiallie those noysome boyles are ingendered by a venemous and infectious ayre, whereupon they are both called contagious, and are so indeede; there is no cause why we should maruell that Satan, being not vnskilfull how to vse and imploy all naturall causes, and also hauing power giuen him of God, could so speedily bring this to passe. In which respect the Apostle doeth not without good cause call him *the Prince of the aire.* Therefore I doubt not at all, but that many contagious diseases doe verie often arise without any influence of malignant starres, either immediatly being sent of God him selfe, or else stirred vp by angels whether good or bad, but alwayes God willing and decreeing to haue it so, as appeareth not onely out of this place, but many others, *Exod.* 12. 29. 2. *Sam.* 24. 16. 1. *Cor.* 10. 10. with which diseases God striketh these or those, as he seeth good, some mortally, and other some in such wise as they may be cured. Now as touching internall or inwarde causes, seeing Satan knoweth better then any physition, the constitution & temperature of our bodyes, and by what contrarie qualities they may be altered, we can not doubt, but that these impure spirites, so oft as God giueth them licence, haue great power to trouble and chaunge the same temperature, albeit they doe not them selues passe through our bodyes. For what shoulde let them to effect this thing in our bodyes, seeing they haue so great force and power ouer mens mindes; as namely, to mooue and stirre vp all manner of wicked affections in the children of disobedience, *Ephes.* 2. 2. To this purpose also maketh the example of that woman, who had her body bended togither, and who, as our Sauiour Christ witnesseth, *Luk.* 13. 16. was bound of Satan eighteene yeeres: which kinde of disease the Greekes call ἀμφιβόλιτος. Neuertheless, farre be it from vs, that hereupon we should imagine all diseases, by which God punisheth sinne, to be procured and wrought by the meanes of wicked spirits. For most commonly they come of naturall and ordinarie causes, and that of their

owne accorde, and therefore they are likewise cured by meere natural medicines, God giuing a blessing to the same; and yet the phisitions are many times compelled, as appeareth by these obseruations which they haue left vs in their writings, to acknowledge that in some diseases there is somwhat, I knowe not what, extraordinarie, and such, as is quite beside the course of all naturall causes. Here then we are taught, howe necessarie a thing it is for vs, so to vse naturall medicines, that neuertheless we put not our trust in them, nor yet in the phisition. For by the example of *Aza* wee are taught how greatly this sinne displeaseth almightie God, 2. *Chron.* 16. 12. But (as the Apostle *Iames* admonisheth, chap. 5. 14. & as *Ezechias* hath taught vs by his example, 2. *King.* 20. 2. & *Esay* 38.) the godly ought to seeke for helpe no where els, but at Gods hands; who only woundeth and healeth, who leadeth to the graue, and bringeth backe againe.

From the sole of his foote] Satans end in dealing thus with *Iob* was, that this yrkesome and vnwonted deformitie of his bodie, inflamed with hote and burning byles, might appeare to be an extraordinarie spectacle of the manifest iudgemẽt of God. And hereupon it came to passe, as we shall heare afterward, that euery one, yea, and among others, his verie friendes, were afraid to beholde him, as if he had bene some horrible & mishapen monster. Hereof he complaineth most lamentably in many places, & especially chap. 19. Notwithstanding in faith & hope, he alwayes stoode immoueable: as this invincible champion & conquerour of him selfe, giueth sufficient proofe & testimonie in the last chap. of this booke.

VERSE 8. *And he tooke a potsheard to scrape him, & he sate downe among the ashes.*

HEre is declared by the effects, namely, lothsome & filthy byles, out of which continually great abundance of corruptiõ came forth, how grieuous the passions of this disease were. For although it might seeme that *Iob* of his owne accord sate in the ashes, as the vsage was of those that mourned; which were an euident testimonie of his patience & humilitie, being in the bitternes of his affliction so farre from breaking foorth into blasphemy: yet because it is here said, that he tooke a potsherd to scrape away the filth of his biles,

which

which it is not likely he would haue done, if so be in his owne house he had bene neuer so little helped by his wife & housholds seruãts, as of good right he ought to haue bene: (forasmuch as he had a house, & household stuffe, and household seruants yet remaining) I rather agree to their iudgement, who thinke that *Job* did all this constrained & of necessity, being forsaké of his wife, seruants, & familiar acquaintance; yea, & by some of them mocked & iested at: which so sudden chãge of al things, we shal heare him afterward bewaile in most pitifull manner. But so much the more glorious in the end, was the victorie which he obtained. Such was the cõdition of the Apostles thé selues, & of the true Christian church vnder the emperors of Rome, persecuters of the Christiãs, whé as they were reuiled & accounted as the filth of the world, & the offskouring of all things. And seeing at this day mighty princes & potentats, being set on by that whore of *Rome*, do folow the steps of those heathen persecuters, this worthy exãple of *Iob* may stãd vs in great stead, & therfore *Iames* doth not without good cause wil vs to looke vnto it, *Iam.* 5. 11. Now wheras the Greeke translation in stead of *ashes* or *dust*, mẽtioneth *dirt or dung, in which Iob sate*, & addeth further, that *Iob* was laid without the city, as if for the stinke & ill sauour which came from him, he was not suffered to abide in the citie; it is not at all foũd in the Hebrue text, & in my iudgemẽt is to be reiected.

VERSE 9. *And his wife said vnto him, Doest thou continue in thine vprightnes? Blesse God, and die.*

And his wife said vnto him.] We haue heard how *Job* in his great torméts sate downe in the dust, & taking a potshard in his hand (for peraduenture he could not vse his nailes) wiped away the pũtrified matter of his biles; but we read not that he spake one word. Which silence of his proceeded neither from any want of feeling either in his body or mind (for how could he chuse but be touched to the quick with so extreme griefs) nor yet frõ any pride (which in such estate wil not suffer a mã to be silent) and therefore Satan was hereat maruelously offended, looking for nothing lesse, then that *Job* should still retaine that his former patience, without beeing any whit moued with these torméts, which seemed intollerable. Hereupõ he sendeth *Iobs* wife; who by her venemous words might cõpel him at the least to open his mouth, & vtter something.

To what purpose he did this you shall heare afterward. Nowe it shall be sufficient, to shewe that Satan seemeth for three causes to haue made choise of this woman, among the rest of *Iobs* friendes and seruants: whose meanes he doeth in like manner vse afterwarde to bring about the selfe same purpose. One cause is, because he had from the beginning tried howe easily this sexe may be beguiled, and howe soone they may be brought to beguile others: another, because no iniuries doe so much vexe and grieue vs, as those which are done by them, at whose handes we rather looked for friendshippe and good will: the thirde and last, that she, who vnder *Iob* bare the greatest rule and authoritie in that house, as it were giuing the onset, the rest of *Iobs* seruants which were yet remaining, and likewise his friendes, might be the rather incouraged to followe her euill example. Neither was Satan therein deceiued: albeit all was in vaine and to no effect, as we shall see in that which followeth. But here let vs learne into what vnhappinesse mankinde is fallen, considering that oftentimes we doe great hurt and displeasure to those, whome we desire most of all to doe good vnto; as in the wofull example of this woman, and also of *Iobs* friends it most euidently appeareth. Wherefore that *recta ratio*, that is, *right and perfite reason*, of the philosophers, is in no wise sufficient to rule and moderate our affections. For howsoeuer in generall speculations it may see somewhat, yet when it is applyed to particular actions, it giueth no true and certen direction. Therefore *Gregorie* doeth vpon this place verie well aduise vs, not onely to consider what we doe, but also with what wisedome and discretion we doe it.

Doest thou still continue in thine vprightnesse?] All the interpreters which I could euer see, albeit some of them will haue this worde *(Blesse)* to be taken in its proper signification, but yet by an ironie; others in a cleane contrarie signification for *(Blasphemе)* all, I say, doe expound this place, as if *Iobs* wife had openly gone about to perswade her husbād to curse god, to the end that dying, he might thus at the least, ease his stomacke, as desperate men are wont to doe. Neither surelie do I denie, but that Satan, to bring *Iob* vnto this point, vsed all manner of violence & torture, which possibly he could with-

out

out taking away his life, which God had expreſſelie commaunded him not to touch. Notwithſtanding to me it ſeemeth nothing probable, that this matrone hauing the gouernment of ſo godly and well ordered a familie, could ſo eaſily be brought, to vſe ſuch a ſhameleſſe ſpeach vnto her huſband: ſeeing euen thoſe who are moſt wicked, vſe not wittingly and of ſet purpoſe to doe any ſuch thing, but that they propound both to them ſelues and others, at the leaſt, ſome ſhewe of profit, which may redound vnto them: yea, & what hope could Satan conceiue, that *Job* would any whit be moued with ſo fooliſh and ſhameleſſe a perſwaſion, which none, were he neuer ſo wicked a wretch, would euer yeeld vnto, vnles it were wilfully againſt his owne conſcience? And whereas the Greeke tranſlation hath many other thinges, which here are not mentioned, I ſee not vpon what authoritie they are grounded, in ſo much as they are not found in the Hebrue text. For it ſtandeth with no probabilitie, that the Hebrue copies ſhould in this place be thus vnperfite, eſpecially wanting ſo many wordes, ſeeing the reſt of the booke is perfect and vncorrupt. And moreouer the things them ſelues may ſeeme to be falſe, becauſe we do not read that *Iob* ſate vpon the dunghil, or abroade in the open aire, nor yet that *Iobs* owne houſe wherein he dwelt, was ouerthrowen, or that his wife was caſt out of her houſe: yea, the quite contrarie appeareth by *Iobs* owne wordes in the 7. chap. verſ. 4. Nowe then what ſhall I ſay? Surely for mine own part, without prejudice to the iudgement of other interpreters, I dare affirme that this womā doth briefly here handle the ſelf ſame cauſe, which *Iobs* friends more amply diſcourſe of afterward. Neither did ſhe this with any other wil, affection or intent, then they, being alſo mooued hereto by the ſame reaſons. For ſhe ment nothing leſſe, then of ſet purpoſe to vexe & grieue *Iob*, or to increaſe his torments, which were without meaſure, & greater then euer any mortall man had before that time ſuſtained: but ſhe thought, that this was the onely meanes for *Iob* to obtaine Gods fauour, & to procure his owne ſaluation (for of his life ſhe was altogether out of hope) if he would herein followe her aduiſe & counſell. For doubtles her will was to counſell him for the beſt, & not to perſwade him any

way to offend the maiestie of God. Therefore albeit her intent was not wicked (as neither the intent of *Jobs* friendes) yet both she and they deceiued them selues, in supposing that *Iob* was thus afflicted for his sinnes, & as one with whom God was highly displeased: so that this their dealing with *Iob* was very vnaduised and vnconsiderate, by which Satan tooke great aduantage against him. Neither did any in effect so much further Satans enterprise against *Iob*, as they, who neuertheless desired nothing more then to procure his salvation, as that disputation betweene *Iob* and his friends doth manifestly declare. It remaineth now that we consider, what counsell this woman gaue to her husbande, what was her minde & purpose, & vvhat Satan endevoured by her meanes to bring to passe. *Jobs* wife agreeing, & according vvith her husband in his former temptation, or at the least not daring by her speach to shevve her selfe any vvay discontented, she seeing him foorthvvith thus fearfully strooken, and rightly iudging that all this could not fall out, vnles God had so appointed, & after an extraordinarie manner so decreed it; yet herein deeming amisse, that God vvould neuer haue thus ordained, if he had not bin marueilously offended vvith *Iob*; finallie she imagining him novv to be hard at deaths doore; first, she could not sufficiently vvonder to see him all this vvhile sit so still vvithout speaking any vvord, seeming novv not any vvhit more troubled and disquieted in minde, then in time past. Moreouer she thought that this deepe silence, could not proceed of any other cause, thē of a certain hardnesse & stupiditie of conscience, namely her husband being bevvitched vvith a vaine opinion of his ovvne righteousnes, and therefore not marking nor regarding the anger of God fallen vpon him for his sinnes. Herupon it came to passe that she tooke & gaue the same counsel or aduise, vvhich men for good cause vse to giue to guiltie persons, vvho are conuicted and ready to suffer the death, vvhich they haue deserued: & what is that? Surely this, that acknowledging his sinnes before God, together with an vtter misliking & detestation of his former life, (for this is nothing else but *to blesse God*, that is, to ascribe glorie to God, & nothing but shame and confusion to our selues for our sinnes & transgressions, as we

may

may see, *Iosu.7.19.*) and not resting here, but, beseeching God to turne away his displeasure and indignation, and to looke vpon him in his mercie: doeing I say, all this, as now it stoode him in hand, he should addresse him selfe to vndergoe the death which was not farre from him. Whereby it appeareth, that this was the onely point, in which shee was deceiued, namely, in thinking that the miseries of this life, especially so extreeme and so vnaccustomed, could not arise from any other originall, then from Gods anger: which to be most false, the estate of the Church in this world at all times doth sufficiently prooue, and also prophane histories doe witnesse by diuers examples, in which we may see, that they of all other haue beene most miserable and wretched in respect of all manner of aduersitie, who haue had especiall regard in them selues, of a iust, honest, vpright, and vertuous conuersation. Concerning which thing I shall speake more at large when I come to the fourth Chapter. Verely nothing could be more vnworthely spoken against *Iob*, nothing that coulde bee so bitter and greeuous vnto him: in so much, that whome neyther losse of so many good things, nor the death of al his children, nor yet the tormenting griefes of his bodie, were able to discourage, this one iniurie had well neere driuen into desperation, and deliuered him vp, beeing vanquished into the hands of Satan. For although it neuer came into *Iobs* mind, to stand vpon his owne righteousnes, or to repose the hope of his saluation in any thing else, saue in the mercie of the onely redeemer and Sauiour, which should come, as he speaketh afterwarde in the 19. Chapter verse 25. and although hauing receiued so many wounds, his thoughts were very much troubled about this; namely, what should be the cause, why God should thus deale more hardly with him, then with other mortall men: notwithhanding as it is manifest by his wordes which he vsed in the 1. Chapter, verse 21. and as it shall appeare by the verse immediately following, the testimonie of a good & vpright conscience, did so strengthen and vpholde him in all his troubles and aduersities, that, shaking off all contrarie fansies, by a wonderfull constancie and stayednesse of minde, he rested in the will and pleasure of almightie God.

And surely this was the onely refuge which he had left him, and therefore Satan laboureth by al possible meanes to take it from him, seeking by terrors of conscience, (then which there is nothing more terrible) ioyned with the losse of his goods, and torments of his bodie, to make him forget all patience: that so being naked & without armour, he might get the victorie ouer him. In a word therfore, *Iobs* wife miserably deceiuing her selfe, & albeit vnwittingly, yet stoutly fighting against *Iob* vnder Satans banner, woulde in effect say thus much: *Doest thou continue yet in thine vprightnes?* that is, why doest thou, my husband, sit here so silent, bearing thy selfe vpon an opinion of thine integritie? Doest thou not as yet perceiue how highly God is displeased with thee? *Bleese God*, that is, for so much as thou hast but a very short time to liue, giue the glorie vnto God, as to a iust iudge, and hauing acknowledged the multitude of thine offences, by the greatnesse of the afflictions which he hath laid vpon thee, prepare thy selfe to make a godly ende.

VERSE 10. *But he said vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his lippes.*

BVT *he saide vnto her, &c.*] Satan by the meanes and industrie of this woman, hath gotten thus much, that *Iob* is compelled to breake off his former silence, but yet not to loose any whit of his patience and constancie of minde: yea, by this meanes it came to passe, (farre otherwise then Satan looked for) that *Iob* was knowen to be victorious against Satan, not onely in the vertue and vprightnes of his heart, but also in the wisdome and godlinesse of his speach. And surely, this is the issue of all Satans practises against the elect, to whome, seeing all thinges fall out for the best, (as the Apostle telleth vs, *Rom.* 8. and daily experience also teacheth) so often as the Lorde doeth deale with vs, as here he doeth with *Iob*, why doe we not, rather then that wee shoulde expostulate and reason the matter with God, why doe we not, I say, crie out with *Dauid*, *Psal.* 119. 71. *It is good for me that I haue bene afflicted.* But seldome it is seene that we behaue

behaue our selues so couragiouslie, as this excellent man *Iob* doeth, and yet no man was euer more cruelly and searcely assayled by Satan then he; who so got the victorie ouer Satan, that as yet he rather seemed to contemne his blowes, then to vouchsafe once to meete him in iust combate, and to shewe the vttermost that he was able to doe. Neither herein alone was the vertue of this our champion greatly to be admired, in that he so wisely defeated this subtill enterprise of Satan, his chiefe enemie, shewing no lesse courage nowe in this, then before in patiently bearing and sustaining so great and extreame griefes: but this also is worthie of great admiration in him, that being so vnkindely dealt withall by her, who ought to haue loued and honoured him aboue all others, and hauing so great an iniurie offered him by his wife, neuertheleſſe he was not wrathfull against her, nor shewed any great token of anger: yea, he did so moderate and quallifie this his answere, that in reproouing her, he neither forgate that authoritie, which, as a husbande, he had ouer his wife, neither yet did quite lay aside all regarde of womans infirmitie. VVhich good and godly moderation, if husbandes would keepe towardes their wiues, parents towardes their children, masters towardes their seruants, we should haue all thinges both in priuate families, and in whole common wealthes, better and more quietlie ordered, then nowe they are. Albeit I doe not denie, but that men for the most part, doe rather offende in the other extreame, that is to say, in ouermuch remisseneſſe and lenitie. Nowe this answere, doeth consist partly of an increpation or rebuke, and partly of a repulse or confutation. As touching the increpation, I neither agree to them, who mollifie and mittigate it, by vnderstanding this speach of *Iob* interrogatiuely, as if *Iob* should say, May I thinke that thou wouldest speake after the manner of foolish women? neither yet am I of their opinion, who take (*foolish*) for madde and wicked, albeit I confesse that the Hebrewe worde (*Nabal*) hath sometimes that signification: and surely it woulde very well agree to this woman, if she had so shameleſſely counselled her husbande to curse God: which exposition I haue already confuted. *Foolish* therefore in this place, is opposed to wise and circum-

cumſpect. For that which *Iobs* wife would perſwade her huſband, was not ſimply & in it ſelfe euill; foraſmuch as to thoſe who are guiltie and conuicted, no counſell can better be giuen, neither is any admonition more neceſſarie. But in the application of this counſel, ſhe greatly treſpaſſed againſt her husband, being nothing leſſe then ſuch a one, as ſhe tooke him for; falſely imagining, that his wickednesse was anſwerable to the number and greatnes of his calamities.

What? ſhall we receiue good at the hande of God, and not receiue euill?] How many ſtraunge & wonderfull things doth *Iob* comprehend in very few words? They are wonderful indeed, eſpecially if we conſider in what caſe he then was. For it is no ſtrange thing to be thankfull for a good turne: but yet what man amongſt a thouſand reteineth the memorie of receiued benefits? nay, what one of a thouſand burieth not the remẽbrãce of al forepaſſed benefits, hauig receiued neuer ſo ſmall an injurie? *Iob* did farre otherwiſe, who in his former moſt grieuous trials did not only not murmure againſt God, taking away whatſoeuer he had before beſtowed vpon him, but alſo gaue god thanks, as if the very loſſe of his goods had bin a new benefice. But here he is ſo much the more to be wondred at, by how much this blovv was the more grieuous then all the former: in the beginning he was ſilẽt, which was a very great thing amidſt ſuch horrible vexations: but afterwarde, albeit an vniuſt accuſation were added to thoſe torméts, he brake forth not into any blaſphemous murmuring, but into praiſing of God, ſufficiently declaring, what he had meditated vpon in all the time of his ſilence, to wit, Gods ſo many bleſſings beſtowed on him, and thoſe ioyned with the true knowledge and feare of God: by which things he being fully perſwaded that God was not his enemie, but eſpecially fauorable vnto him, the mã albeit a ſinner, yet hauing a good cõſcience, did rightly gather, that this change, could not proceed frõ God, as hauing altered his mind; but for what cauſe ſoeuer he did it, yet that he was to reſt only in his wil, who alwayes prouideth for his children, and of whome he hoped neuer to be forſaken. And that this was his reſolution, as one not truſting to his owne righteouſnes, vvhich neuertheleſſe was vnfained, but relying vpon Gods good wil towards him,

confirmed

confirmed by the testimonie of true godlines & charity both invvardly and outwardly; not only these his vvords do manifestly shevv, but that also doth cleerly prove, that hovvsoeuer he had somvvhat gone out of the vvay, being by the importunity of his friends thereunto constrained; yet he brake out into these vvords, chap. 13. 15 *though God should slay me, yet will I trust in him.* And that is also to be marked, that in both parts of the vers. one & the same word is vsed. For the vvord *(excipere)* in this place doth signifie to receiue willingly and with a cherful mind that vvhich is giuē. For so *Iob* beīg neuer richer in God, then vvhen he vvas most poore in substance, nor euer more strong in mind, then vvhē he vvas in body most feeble, yea and more like a stinking carkasse then a man, so *Iob*, I say, both in vvord & deed declared, vvho, albeit prosperitie much differ fró aduersity, yet still as touching God, he reteined the same indifferencie & moderation of minde. For truly God is one & the same to vs both in vvealth & vvoe, neuer chāging his fatherly good vvill tovvards vs, neuer abusing his rule ouer his children, no not then, vvhen he exerciseth thē vvith most grievous trialls to his ovvne glory; but most liberally crovvning their patience, as the end of this story doth shevv. Yet, as *Gregorie* the Romane Bishoppe excellently vvriteth, from hence let euery man gather, vvhat paines & torments they are to suffer vvhom God hateth, if here he so chastise them vvhom he loueth: or hovv they shall be punished, vvho in iudgemēt shalbe found guilty, vvhen as their life is so sore afflicted, vvho by the witnes of their iudge are commēded.

In all this did not Iob sinne with his lips.) Not to sinne, doeth in this place by a rhetorical mittigation, signifie all one, as so to behaue him selfe as he ought, yea and that before God, so farre as man being regenerate is able to do iustly. Therefore *Iob* is not only thus acquited from doing euill, but also is cōmended, as one who did vvhat became a true, godly & religious man in all these troubles. For he did not simply refuse, to acknovvledge him selfe a sinner, and call for mercy at his hands, whom he calleth his redeemer, but rightly and iustly denieth him selfe to be an hipocrite as necessarily vvas to be gathered by his vviues speach: albeit afterward, being prouoked by the vniust accusatiōs of his friends, & constrained by the greatnes of his torments, he kept not vvithin cōpas in

auouching the sincerities and vprightnes of his passed life, with the onely testimonie whereof, he comforted him selfe in his miserie; as him selfe acknowledgeth vnto God afterward, Chap. 42. 4. and 5. verses. These wordes therefore *(In all this)* and *(vvith his lippes)* are opposed to the conference, which followeth in the rest of the Chapters, to the ende of this historie. But the *Hebrewes* doe great iniurie to this excellent and worthie man, who doe so vnderstand this, as if in word he had not sinned, but in minde had trespassed; when contrariwise, it is not to be doubted, but the mind gaue forth to the mouth, whatsoeuer it spake. But who can meruell, that they erred in this thing, who are not ashamed, to condemne *Iob* euery where in the exposition of this historie, as an enemie to Gods prouidence? I say therfore on the cõtrary side, that therfore *Iob* offended not in speaking, because he offended not in being silent. And as touching his speach, it is manifest by the plaine words of this text. And what he thought holding his peace, whẽce, but by his speech, may it be vnderstood? But ye will say, why then spake he not him selfe, when he was not prouoked by his wife? as though any more cleare and sounding testimonie of a deuout and peaceable mind to God ward, could be giuen out, then this very silence amidst such calamities, according to that, *I haue held my peace, O Lord, because thou hast done it:* and that: *vvho art thou that answearest God?*

VERSE 11. *Now vvhen Iobs three friendes hard of all this euell vvhich vvas come vpon him, they came euerie one from his owne place, Elephaz the Themanite, and Bildad the Shuite, and Tsophar the Naamathite: for they vvere agreed togither to come to lament vvith him, and to comfort him.*

VERSE 12. *So vvhen they lift vp their eyes afarre off they knevv him not: therefore they lift vp their voyces and vvept, and euery one of them rent his garment, and sprinkled dust vpon their heades towvards the heauen.*

I Agree to *Merer*, who thinketh that these three had their names of those, frõ whom they tooke their discent: as that *Elephaz* the *Themanite* was so called of *Themã*, the first born of *Elephaz* the sonne of *Esau*, *Gen.* 36. 11: & *Bildad*, of *Suha*, the son of

of *Abraham* by *Ketura*, *Gen.* 25. 1: *Tsophar* of *Tsophus*, which was also one of the sonnes of that forenamed *Eliphaz*, *Gen.* 36. 11. & is here called, for what cause we know not, the *Naamathite:* for these things, are very darke and obscure. But it is cleare, that both cities of their builders, and countries of their auncienteſt and chiefeſt inhabitants, haue taken their names: whereupon often in the Scriptures, mention is made of the region *Theman*. In a word, the thing it selfe doeth euidentlie shew, that these men, as being *Jobs* neareſt & deareſt friends & familiars, were eyther *Idumeans*, or of the neareſt part of *Arabia*. And wheras the *Hebrues* say, that they were so many Kings, that is but confidentlie spoken, as their manner is: yet it is not to be doubted, that they were men of great name & credit, & very famous for that true wisdome, which is defined to be the knowledge of heauenlie and humane thinges, as shall appeare by their speaches. And that they sincerelie loued *Iob*, and came out of their countries with a louing desire to comfort him, all things declare, which here are set downe: albeit the euent of their purpose, fel out altogither contrary, as who tormented *Iob*, wel nigh as much, as Satan him selfe, but yet of ignorance & vnwittinglie, rather then of ill wil or malice. And although there is no mention of any more then these three, who vpon the knowledge of *Jobs* sudden affliction, came to see him: yet it is not to be doubted, sith this thing fell out so vnlooked for, and that the name of *Job* was so renowmed, and his authoritie so great among the people, but that there was great concourse of people to behold this spectacle, whose iudgement were diuers: & yet the greater part detesting him as one hated of God; which is the common peoples custome, to determine of the loue or hatred of God towardes any man, by the commodities or discommodities of this life, and especiallie, when such chaunges fall out suddenlie. Againe, great was the vnthankefulnesse of most men, according to that prouerbe before mentioned, *No pennie, no Pater noster*. VVhereof *Job* most pitifullie complaineth in the Chapters 19. 29. and 30. But the historie maketh mention of these three by name, both for that they were men of great estimation, as also by reason of their disputation with *Iob*, which is the chiefeſt and greateſt parte of this

this book. And that these speeches were had in the presence & hearing of others, it appeareth out of the 32. cap. to the 37. where *Elihu*, of whose comming nothing is here spokē, is brought in with amost graue speech, reprooving both *Iob*, as one, who spake out of reason, & these three, as importunate and vnreasonable comforters.

A farre off.] That is, before they came very neare, as the manner of friends is, mutually to imbrace one another, especiallie when they are afflicted and cast downe: so that hence by any strong reason it cannot be collected, that *Iob* beeing cast out of the citie, lay without dores, and vpon a dunghill, as some will, and as the Greeke interpretation hath, which is confuted by *Iobs* owne words. Chap. 7. 13.

They knew him not.] As beeing more like to a vile & stinking careasse full of sores, then to a liue man; as he painteth out him selfe in most liuely colours. These things that follow are brought in as tokens of a true compassion and sorrow according to the custome of men in those times, when eyther them selues or their friends were fallen into some great miserie; whereof *Mercer* alleadgeth an example out of *Ios.* 7. 6. of casting dust vpon the head.

VERSE 13. *So they sat downe with him, &c.*]

THat which is here added, hath yet greater force to the witnessing of their true and vnfayned compassion. For those things before mentioned might very easilie haue bene done euen by his enemies. But this seuen dayes continuance with *Iob*, beeing in so stinking and filthie a condition, doeth manifestlie prooue, that these men thought nothing lesse, then, that which afterward fell out, so grieuouslie to offende him, and almost to driue him into a blasphemous desperation, whom rather to comfort they desired from their harts. Neither yet is it to be thought, that they staied there so many daies & nights without meat or sleepe, (which is incredible that *Iob* him selfe did) but by this hyperbolicall kind of speech is shewed, their constancie in keeping companie with *Iob*, for so much as they sat at his bed side the greatest part of so many daies and nights.

On the ground.) That is to say, at *Iobs* bed, not as before, beeing in prosperity, when he lay as rich men doe, in a comelie bed, but cast downe vpon a sillie couch.

And

And none spake a word vnto him] That is, they continued silét a long time. Where 2. points are necessarily to be cõsidered: 1. what caused them to be silét so long, who were come for this end, that they might cõfort him both in word & deed: 2. what it was that they tossed in their silét thoughts, whereas, doubtles they them selues would haue broken off this silence, if *Iob* had not preuented them. Which questions, are not only necessarie to knowe howe it came to passe, that *Iobs* so greate constancie was turned into impatiencie, and their prepostrous comforting turned into a most bitter controuersie: but also are very profitable, that by the errour of *Iobs* friends we may learne a kinde of methode and order in comforting: which if it be not diligentlie vsed, we shalbe so farre from attaining to that, which we desire in comforting our friendes, namely, to ease their miseries: that contrariwise, wee shall bring the most patient men to impatiencie, and at length to meere madnesse: which trulie had happened to this our *Iob*, to the great triumph of Satan, had not *Elihu* first come betweene, and then God him selfe extraordinarilie appearing, by his power and authoritie ended this controuersie.

The cause then of this so great silence, is set downe to be this, in that these men sawe *Iobs* griefes wonderfully to encrease: whereby it is sufficientlie vnderstood, that they in the beginning held their peace, not onely for that they were astonished at the straungenes of the thing, but because they thought to wait a while, vntill such time as, his griefe beeing mitigated, he might be the more attentiue to heare and receiue their speeches of comfort, as testimonies of their good good will towards him, beeing kept close all the mean while, no otherwise, then if them selues had felt this his misery. Neither ought this their wisdome in exspecting a fit time, nor yet their apparent signification of a true compassion and liuelie feeling of this his calamitie be blamed, but rather commended. For as in curing bodilie diseases, great regard is to be had, both to the constitution of the sicke bodie, as also to the changings and course of the disease, by the knowledge of the critical daies: so in reprooving and giuing comfort, by which we endeauour to cure the diseases of the minde, the circumstances both of time, place and persons, are vviselie to be considered. Neyther truelie doeth the Apostle,

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willing vs to speake also out of season, 2. *Timoth.*4.2. thereby meane to disanull that, which he in another place expressely commaunded, 1. *Tim.*1.1. and also hath taught vs by his own example, as who was made all things vnto all men: but he condemneth that false shewe of wisdome, which withdraweth vs neuer so litle from doing our duetie. Nowe also the verie fellowshippe and societie of griefe, doeth greatly ease those, who are in heauinesse, forasmuch as otherwise we may seeme to be forsaken, and to be smally regarded of others in our miseries. Therefore they did not properly sinne in doing either the one or the other: notwithstanding herein they trespassed not a little, that in neither they kept a due measure and moderation. For that is most true, which a litle before we cited out of *Gregorie*, that we ought wisely to foresee, not onely what we doe, but also in what manner we doe it, euen when we doe that which ought to be done of vs, if so be we will attaine to the true ende thereof. For that saying of the heathen Poet is verie notable and worthie to be remembred, although of most men it be smally regarded.

Est modus in rebus, sunt certi denique fines,
quos vltrà citraq; nequit consistere rectum.

that is, *Each thing its limits hath, which it may not exceed,*
Beyonde, or short of which, can be no perfite deede.

Firste of all therefore, is it the part of him who commeth with the intent to comfort others, euen at his first entrance or comming, so to be stroken with the straungenes of that thing, which hath happened, that he is not able to speake one word? But afterward to adde so many testimonies of sorrow or heauines, as if thou shouldest goe about, not so much to ease and comforte thy friend striuing and struggling vvith griefe, as to mourne for him, beeing laid along and readie to giue vp the Ghost, yea as if he were presentlie to be buried; what else could this breede in *Iobs* mind, but an increase and doubling of his sorrowes. For it could not otherwise be, but that beholding that in others, whereof he wanted no sence and feeling in him selfe, all those thinges should the more deepely and throughly be imprinted and settled in his hearr. Moreouer for seuen dayes space to sit silent in such an order before a sicke man, what else was it, but to driue *Iob* into despaire?

paire? & so long to behold the disease increasing, and more & more growing, without speaking any word or procuring remedie for the same, what was it else, but to imitate the foolish phisition, who lingereth to applie phisicke, till the sicke mans disease be growen incurable. But if peraduenture they perceiuing this his sickenesse daily to become worse & worse, imagined the same to be mortall, & that it could not otherwise be, but that his life would in a verie short time depart from him; why doe they not with all speed and diligence set before his eyes the couenant of eternall life, which is the onely and surest comfort against the terrours of death, and of Gods iudgements? for here it is, as the olde saying goeth, *A wise speach is the phisition of a sicke soule.* What shall we say more? when they saw *Iob* in so great miserie, wherein he was at that present, to testifie his patience and courage, by so quiet and peaceable a silence, had it not rather bene their parts to reioyce in this behalfe, that he remained so constant and faithfull to Godward, then with this sorowful habite, & with such pitifull gestures to discourage him, and to weaken the vertue and constancie of his minde? Therefore a great regarde and wise consideration is to be had in this kind of duetie, both of the diseases them selues, whether of bodie or minde, as also of the persons which are diseased, that comfort may profitably be applyed, and in season. And this wisedome the holy Spirite of discretion teacheth vs; which forasmuch as it was wanting in these wise men, therefore they lacked little of vndoing their friend, and casting him quite vnder foot, as if they had bene agreed to helpe forward Satans enterprise, whereas notwithstanding they were come together for no other intent but to ease and comfort their friend. And thus much hitherto of the former question & the vse thereof, suffiseth to haue bene spoken.

Nowe to come to the other question, what their imagination was at their first comming to *Iob*, partly their silence, and partly their gesture sheweth: to wit, that they like men astonished were in a muse, casting in their mindes, that it could hardly be, that any true godly and zealous man, such a one as *Iob* was alwayes accounted, should fall into such miserie: and yet notwithstanding being conuicted by the testi-

monie of *Iobs* former life, wherewith they were throughly acquainted, they suspended this their iudgement till such time as seeing his torments more and more to increase, and hearing him at the length breake foorth into such speeches, as might rather beseeme a man desperate and forlorne, then him, who had any, though neuer so little wisedome in him; they were confirmed in that their false and erronious iudgement. For otherwise if they had onely misliked *Iobs* impatiencie, which out of doubt came especially through their fault, they would first grauely haue reprooued and stayed the same, so farre as the nature and greatnesse of his griefe might giue them leaue, and straightway haue turned their speach to other matters, counselling him rather to continue in bearing all thinges wisely and patiently as he had begun, and to hope well of Gods goodnesse and mercie towardes him, who neuer forsaketh his children. But they doe farre otherwise, *Eliphaz* beginning, and the other following his example. For they do so iustly reprehend *Iob* for his impatiencie, that here neuertheless them selues offende two manner of wayes. First, because they do not consider, that them selues by their seuen daies silence, brought *Iob* vnto this impatiencie, who before did with wonderfull constancie and moderation beare out his griefe. And againe, they offend not a little, for that they rebuke him more sharply & rigorously, then the extremitie of his passions might well suffer: whereof *Iob* afterward, making answere to *Eliphaz*, doth most grieuously complaine. And yet these things are but small, in comparison of this, that in stead of sweete and comfortable speaches, by which they ought to haue asswaged and mittigated his griefe, they do in such sort exhort him to call for mercie at Gods handes, as if they had to doe with a most wicked man, and with a notable hypocrite, as with whome God was for that cause highly displeased. Was this to comfort a man of a good and vpright conscience, as God him selfe giueth witnesse of him? Was this to maintaine and strengthen him in that patience, which hitherto he had shewed in these his troubles? or was it not rather, to a man already most cruelly afflicted, to adde newe vexations, and those truely so much the more intollerable, by howe much

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the terrors of conſcience, vnto which they laboured to bring *Iob*, are more grieuous then all torments of bodie whatſoeuer? Hereunto may be added a moſt iuſt indignation, wherewith it coulde not be, but *Job* inwardly was throughly gauled, when he heard him ſelfe to be accounted in the number of moſt wicked and deceitfull hipocrites; ſo that no man neede marvaile, how he could fall into this impatiencie, being with ſo diuers and ſo forcible engins aſſayled: nay rather he may maruell, howe he could any way temper and moderate him ſelfe, ſo that he neither brake foorth into any bitter and reprochfull ſpeaches againſt thoſe open ſlaunderers, neither yet reuiled and blaſphemed God, as Satan hoped to bring to paſſe by theſe his temptations. All theſe things haue I more at large ſet downe, to the ende we may the better vnderſtand the diſputation following, as alſo that we ſhould neither thinke *Job* altogether without fault, nor charge him more hardly then is meete: foraſmuch as God taking vp this controuerſie, doeth ſo reprooue *Job*, as that of his louing kindnes and mercie towardes this his ſeruant, he hideth and couereth his blemiſhes, yea and layeth almoſt the whole fault of that wherein *Iob* offended, vpon his three friendes; and laſtly crowneth this his champion, as hauing wonne the honor of the combate, with a glorious crowne of victorie.

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A Preface

A PREFACE VPON THE THIRD CHAPTER.



Hitherto we haue heard how Iob *did so deceiue all the fierie dartes of Satan, that as yet it seemed he could not be wounded: not that he was without sense or feeling, but he receiued them, as the Apostle warneth vs, on the shield of faith and of a good conscience, whereunto was added an especiall feare of God. But nowe let vs heare howe he striueth, not any more with those outward enemies, of whome he was assailed, but with him selfe, and that in such manner, that he was very neere fainting vnder the burthen of his temptation. Neither ought we to marveile at that, since euen in the most holy men there remaineth a strife betwixt the flesh and the Spirite, which is left of God, euen in the Elect (as the Apostle teacheth by his owne example) to the end, not that we should perish, but partly that we may not triumph before the victorie, then which nothing is more wished for of Satan: partly that hauing a continuall feeling of our owne weakenesse, we may learne to relye not vpon our owne selues, but vpon God: lastly that by how much the more hard & dangerous the fight hath bene, the victory of godly men may be so much the more glorious. Like as therefore when men fight together with earthly weapons, we doe iudge the one side to be conquerours, not by those things which fall out in the heate of the battaile, the chaunce thereof as yet hanging in doubtfull balance, but by the successe and issue it selfe: neither is he accounted faint hearted or a coward, which hath bene most grieuously wounded, yea and sometimes also hath retired, like one ouercome, so that afterward he recouer his strength and his courage againe: so in this spirituall conflict, when as we heare howe Iobs flesh gaue a most furious onset vpon the Spirite, we are not therefore to thinke that the spirite, though sometimes it had receiued most perillous woundes, did yet giue ouer the victorie to the flesh: neither are we to condemne Iob of suffring impatiency to get the vpper hand, much lesse of blasphemy. For there is great oddes betweene these: neither is he to be deemed properlie*

vnpatient

vnpatient whosoeuer he be, that being vexed with very great torments of bodie and minde, such as Iob did sustaine in a wonderfull great measure, doth not forthwith resolutely resist them, keeping continuallie one and the same course of constancie, but he also is to be termed stout and valiant, in whome the spirit at length getteth the mastery. Therefore most wiselie and fitlie doeth Iames *warne vs in his* 5. *Chap.* & 11. *verse, that in thinking vpon this combate of* Iob, *we do not regard that which was done while the combat lasted, but the end of the fight it selfe: wherein God inwardlie strengthened his faithfull seruant, and though he was hardlie layed at, yet did he neuer suffer him to be tempted altogether aboue his strength, which he at conuenient times gaue vnto him. And which of the Saints (*I pray you*) hath not had the experience of this, if we will seuerallie consider what thinges haue bene said and done by them? Be it therfore that in Iob the flesh did sinne: for he was a man: notwithstanding (God him selfe being iudge) he was neuer ouercome of the flesh, but, though not without wounds which it receiued in the fight, the spirite in him gate the vpper hand. So Christ,* Ioh. 21. 18. *speaking of* Peter *him selfe, whose faith did neuer vtterly faile,* When *(saith he)* thou shalt be olde, thou shalt stretch out thine hands, and another shall gird thee, and lead thee whither thou wouldest not: signifying by what death he shoulde glorifie God. *For surely in these wordes is declared howe* Peter *did so vndergoe for Christ the paine of martirdome most willingly and constantlie, that neuertheleße in abiding those paines wherein his spirite reioyced, there was not wanting the flesh for it to striue withall, which was most vnwilling to suffer death. And thus much let it suffice to haue spoken once for all: not for this place alone, but for very many others, which we shal meete with hereafter. Now let vs hearken what the flesh here speaketh.* Iob *is grieued, he fretteth, he gnasheth his teeth, he howleth: howe farre would he haue gone, had not the spirit held him backe? surely he would haue runne headlong into blasphemie & desperation, as Satan hoped it would haue come to passe. And here againe we are prudently to make a difference in this flesh it selfe. for in that* Iob *sinneth not, that he being throughly galled with the feeling of so great torments in mind and body, cryeth out (which is naturall for a man to do) but herein he sinneth, in that giuing the raines wholly to his griefe, and as it were setting aside for a time all thinking of God, in which notwithstanding he ought to haue abode,*

he is caried away without the boundes euen of humane reason. For who would count him in his wits,& not rather frantike,that should bitterly raile vpon his birthday, whether it be that which is past, wherein he was borne,or that which commeth once ayere?& yet we see that the same or worse happened to Ieremy, *cap.21.v.14. and many of* Dauids *complaintes in the Psalmes are not farre behinde. See then how farre the violent & outragious affections of our mind will soone carie vs,which the philosophers would haue vs to rule by reason,this remedy truely of theirs being not altogether vnprofitable,but yet not of sufficient force,euen in the least temptations:which the spirit of God alone lightning our vnderstanding, doeth minister to vs in our distresse. There is no man therefore without sinne: but they sinne one way in whom wickednesse doth absolutely raigne, or who wholly and wilfully giue ouer them selues to commit sinne:and they another,who do so sinne, that the spirit yet cryeth in them, howe that they do according to the flesh,that which they would not do according to the spirit: whereof* Iob *affordeth vs a notable exãple in this place & hereafter. For who can choose but wonder,that he in so great vnquietnes of his mind,did not so much as cast out one word, either against his wife,or against his frieds,that delt so vnwisely with him,or against any other as mẽ do,being out of patiẽce or rather mad? And that(as appeareth by the 20.verse) so sone as God came into his mind,the flesh was thereby,though not altogether,yet so farre dauted that it kept it selfe with in the compasse of weeping & wailing. For whereas the Hebrue interpreters thinke very hardly of* Iob,*some of them counting him a calculator of his natiuitie,as though he attributed these his calamities not to Gods prouidence,but to some aspect of malignant starres,& therefore cursed his birthday; other some in plaine termes calling him wicked & blasphemous,I shall not need to spend many words in refuting them,since herafter they are disproued by the sintẽce of God himselfe,as it were iudging & determining the whole matter,who findeth fault with Iobs speeches for being vnaduised, yea & sometimes ranging beyond the precinct of godlines,yet so that acquiting him from all grosse sinne and wickednes,he crowneth him with the garland of a famous victorie.*

There remaine many thinges for vs to examine in this Chapter, and first of all this question may not vnfitly be mooued in this place, whether we ought so to repose our selues whollie in Gods wil,in bearing patiently what thinges so euer, that we can not without sinne wish,that those things which are done alreadie,were either vndone,

or done otherwise. I answer, that such wishes simply are so farre from being sinnes, that contrariwise we do sometimes heinously sinne, if we wish not with our harts that very many things done by vs or by others, had neuer bene done, though now they can not be vndone againe. For hereunto belongeth the true repentance of thē, who condemne their life that is paſsed: & therfore God him selfe bewailing, after the māner of men, the stubbornes of vnthankfull Israel, after they had bene punished, crieth out. Psal. 81. 14. O that my people had harkened vnto me, that Israel had walked in my waies. *Nowe by these words, which are attributed to God him selfe, we may easilie cōceiue in what respect, we hauing before our eyes the wisdome of God him selfe in gouerning this vniuersall worlde, may without offence wish that some thing had fallen out otherwise, and that is this, in regarde that those things displease vs, whereby he is prouoked to execute his iust & seuere iudgement, so notwithstanding, that we willingly hold our selues content with that, which wee see pleaseth him. euen then, when not onely wee doe not see the reason of his doings, and of the euents which folow thereupon, but also when the Lord seemeth to our brainsick wisdom to do something which they that as it were cite him to appeare before the iudgemēt seat of their own reason, would iudge to be cleane contrarie to his nature. They therfore principally offend in such like wishes, who vnto the consideration of Gods gouernment in ordering the world both generally, & especially in this or that succesſe of matters, bring preiudicate opinions, fetched frō the storehouse of humane arrogancie: vpon occasiō wherof they rashly prye into gods iudgements, & not finding that which satisfieth them, from such prophane boldnes they run headlong into open impiety. Examples hereof are rife in all sorts of writings of worldly wise men, of whome* Paul *truly writeth, that they became vaine in their imaginations? And from no other head for the most part haue risen, & daily do rise willworshipps & heresies, wherby the Church ceaseth not to be exercised, then from this, that men, not onely beeing openly curious & ambitious, but also deceiuing them selues with a counterfeit shew of a deuout conscience, do measure al things by their owne braine, & shew their outragious boldnes no lesse in establishing their owne dreames, thē in impugning whatsoeuer they mislike, not sparing god himselfe. But they are not to be reckoned amōg these, who not vpon a prophane curiositie, neither bringing with thē selues preiudicate opinions, if they light vpon any thing in the daily workes of God which belongeth to their vocation for them to knowe, the causes whereof they knowe*

not, so that this their ignorance holdeth their mindes in suspence, being mooued with a deuout affection, in these thoughtes of theirs, first to aske counsell at the word of God, whereby they may haue a generall direction in discerning such matters: then, that by the true knowledge of those generall heades out of Gods worde, they may rightly in the feare of God determine such particular cases as they meete withall, and vnderstand what they are to doe herein, if it be about them selues, they search their owne consciences: but if the question be about other men, they doe carefullie and without respect of persons search out the causes from whence that proceeded, about which the doubt is mooued. But if they can not yet find that which will satisfie them, yet this ground they alwayes holde, that the Almightie God is vnblameable & irreproueable, whose will, whether it be manifested to vs or hid from vs, we are to honour without exception. Besides in present miseries, whether they be our owne or other mens, either publike or priuate, we haue libertie also to bewaile our estate, to lament, and, to make short, to powre out our griefes into his bosome, and to beseech God that he would rid vs from them: but these exceptions being obserued, that our complaints arise, neither from the dastardlinesse of our courage, nor from any prophane affection, nor as though we would striue with God: but that we alwayes bring with vs a minde, readie to beare patiently whatsoeuer shalbe laid vpon vs. And because it would require a large treatise to set foorth this doctrine by many examples, let it suffice vs for this time to lay this matter open to our view in this one example of Iob. IOB the most righteous man liuing, becommeth on the sudden of all other the most miserable: and yet not onely humane reason but also the very nature of the most righteous God seemeth necessarily to require, that good things shou'd be giuen to good men, euill things to euil men. This foundation then being laid, whosoeuer they be that looke vpon Iob in this most miserable estate, they conclude that it must needes be (or else God should not deale iustly) that there was at that time no man liuing more wicked then Iob, who notwithstanding went alwayes for a most holy and iust man. Hereupon it commeth to passe, that he is reprooued of all that are about him, whereof some, of whome Iob euery where complaineth, doe reuile him, as being a most damnable man: others being more indifferent, as his wife and those thre friendes of his, are out of hope of his life, but not of his saluation: and when they see him making no mention of his sinnes,

sinnes, do nothing else then make protestation of his vpright conscience, they labour earnestly in this, that bringing him from this opinion of his owne innocencie, they may draw him to condemne his former life, and with the detestation of his notable hypocrisie to aske God mercie, which was the onely way that was left him to procure his deliuerance. But Iob *making answere, though he acknowledge himselfe to be a man, and so a sinner, yet hauing the testimonie of a good conscience that there was no cause on his part, why God should deale so hardly with him aboue other men, ceaseth not in the beginning, howsoeuer the foolish reason of man gainsayeth it, mildely & quietly to praise God, as being iust. Yet at the length his tormẽts being wonderfully increased, and being grieued to the heart at the seuen dayes silence of his friendes, as though he were from thence foorth to looke for no helpe at Gods hands; moreouer euen then tossing in his minde how it might be that God should so punish him aboue other men: and yet for all that no not then conceiuing any sinister opinion of God, he breaketh out into these terrible cursings.*

But before we heare Iob *powring out his grieuous complaints & making his most pitifull lamentation, the place it selfe seemeth to require, that first we speake somewhat of that question, namely, howe farre and in what respectes a man may lawfullie wish rather to die then to liue. For hereby we shall perceiue how farre Iob was faultie in this point, and wherein he transgressed. The vse and fruition of this life is doubtlesse the great gift and blessing of God, which to neglect or make no account of, it were madnesse. Contrariwise death, as it commeth from sinne, so is it also an enemie to nature, and seemeth not without good cause to be feared, forasmuch as diuerse godly men, and among others* Dauid *and* Ezechias *haue earnestly prayed against it, and Christ himselfe being free from the least blemish of sinne, was thereof maruelously afraid. Notwithstanding if this should simply and without exception take place, it would follow that nothing were so long as we liue, more to be desired of vs then this life, nothing more to be feared then death. But this can in no wise be. The whole true Church which is as it were a meere straunger in this worlde, and which thirsteth after that better life, yea and so liueth heere vpon earth, as if alreadie its conuersation were in heauen, plainely sheweth the contrarie. And againe if it were so, it woulde take away the atchieving of many excellent*

thinges,

thinges, which can not be enterprised without a resolute minde, not caring for death. That therefore which we haue sayde is true, if it be referred to the originall of life and death. But besides their originall condition, two thinges haue since as an overplus bene added, which are here to be obserued. For through sinne it is come to passe, that this life is of all thinges become most wretched and miserable, which the first death shortly after succeeding, graunteth as it were a certaine truce vnto the bodie for a time, namelie, a freedome from griefe, whereof notwithstanding the bodie it selfe hath no feeling; but the soule it by and by sendeth to horrible paines and tormentes vntill such time as the seconde death adiudge both the one and the other to eternall condemnation. This is the state of all men in generall, except onely those, vpon whome God hath decreed to shewe mercie through his infinite goodnesse in Christ our Sauiour. And yet these also are subiect to the calamities of this present life, and taste them as well as others: but it is for their good and profite, whether by this meanes it please God to chastize them with his fatherly rodde, or else to exercise and trayne them vp, partly that they bee weaned from the thinges of this worlde, and partely that his vertue and power may be seene in their infirmitie, who in the ende crowneth his victorious champions with eternall happinesse. Moreouer they abide vnder the same necessitie of the first death, which shall befall them, when and in what manner it shall seeme good to Gods heauenly wisedome. Neither yet proceedeth this from GOD, as beeing any way angrie or displeased, but rather beeing verie tenderlie and louingly affected towardes them: for their soule is foorthwith taken into the participation of euerlasting blessednesse. The bodie, although it lye in the earth dead and rotten, yet it is not deliuered to death to bee destroyed of it, but rather (which is vtterly against the nature of death) to be safely kept till the latter day, and then death it selfe shall be wholly swallowed vp of most blessed immortalitie. These thinges standing thus, which are confirmed by most certen and expresse groundes out of Gods worde, and also by the testimonie of this our IOB, *it must needes followe that the state of the wicked is both in life and in death most miserable, and yet of both, death is rather to be wished then life. For by howe much the longer time they liue, and in*

greater

greater aboundance enioye the goods and pleasures of this worlde, by so much the more grievous shall their punishment be, either in this life or in the life to come, or in both: and surely this benefite at the least they reape by the first death, that for a time their bodyes are free from all sence and feeling of griefe. Moreouer Christ him self witnesseth that it had bene better for them neuer to haue bene borne: howe so euer some reason more subtillie then soundly, that it is better to be miserable, then not to bee at all. Nowe whereas we see that it falleth out farre otherwise, that the wicked account this life to be most happie and pretious, we ought to ascribe it to their owne madnesse, in that beeing bewitched with the pleasures of this life, they thinke not at all what shall become of them hereafter, and therefore we may beholde howe some of them both liue and dye like beastes: others, when any grievous calamitie befalleth them, breake forth into pitifull lamentations and boote'esse outcryes, and are most vnwilling to forgoe this life: others, either beeing ouercomme with greatnesse of griefe, or strooken with a terrour of conscience through the sence and loathsomnesse of their sinnes, fall into desperation, and runne headlong into the same death, which otherwise they are so much afraide of. For they falsely imagine, that by ending this life, they shall ende all their troubles and miseries. Contrariwise both this life and death also it self is sweete & welcome to them, whose mindes are enlightened with the true knowledge of God, and whome God so gouerneth with his holy Spirite in this life, that they are neither puffed vp with prosperitie, nor discouraged with aduersitie. And looke at what time, and by whatsoeuer meanes it pleaseth God to take them out of this worlde, he so wholie filleth their soules with a most certaine hope of blessed immortalitie, whereof they shall immediately be made partakers, that they are no lesse ioyfull at the houre of death, then the day labouring man, when he seeth the sunne go downe, knowing the time approcheth, in which he shall receiue his wages, and goe rest him at home in his owne house: or he who hauing with great trauell and daunger a long time wandered abroade, (as the Poet Homer faigned of his Vlysses not vnwisely, albeit to another purpose) deeth at the length beholde a farre off the smoke of his owne chimney, beeing from thence forth to take his wished ease, and to rest from all his trauaile. Therefore as I haue saide, to the godlie neither life nor

death

death is amisse: and yet death is more beneficiall to them then life, and rather to be desired, not because they are wearie of the troubles and discommodities of this life, (albeit euen in this respect it be in it selfe no sinne at all, moderately to beseech God, to take vs out of this life if it be his good pleasure) nor yet because they directlie seeke their owne good and profit (for this were not to loue God for him selfe, but rather for our owne sakes; which thing we will not allow of in our friendes) but partlie, that they may once for all, whollie be set free from so miserable bondage of sinne, as the Apostle teacheth vs by his owne example, Rom.7.24. *partlie also that they may behold him as it were face to face, yea and more rightlie serue and honour him, whom all their life time they haue most earnestlie sought, treading in the steps of the same Apostle,* Phil 1.23. *These things being thus, it remaineth now, to propound & declare certaine contrary examples, and then consequentlie shew wherein and how farre this desire of death in* Iob *passed measure, and wherin it was to be misliked. Therefore as touching the example of* David, Psal.6.6. *and* 30. 10. *and* 115.17. *as also of* Ezechias, Esa. 38.19. *if any man will diligentlie consider in what state they were when as they desired God not to take their liues from them, he shall finde that they praied to be deliuered, not so much from bodilie death, as from the wrath and anger of God, whome at that time they knew and also felt to to be angrie and displeased with them for their sinnes. For what I pray you can be more feareful then death, being ioyned with the anger of God? moreouer it is manifest out of the places before alleadged, that the zeale of setting forth Gods glory in his Church caused them so pray in that manner, yea they were inflamed with such an earnest desire of profiting the Church of God, in so needefull a time, according to the dueties of their calling, that in this respect, they were willing for a time to prolong the attaining and the fruition of their owne saluation. For otherwise what could they haue rather wished then forthwith and out of hand to be receiued into that heauenlie citie, which their whole desire was to come vnto?* Hebr. 11.16. *and therefore* Elias *thinking that the whole Church of Israel was come to nought, and that he alone was left, is so farre from being vnwilling to die, that he desireth nothing more, thinking verilie, that now there was not any place & abiding for him here vpō earth Neither yet did he thus for that he hated, and was simplie wearie of this life, but because he could not abide to liue any longer amongst the prophane*

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contemners of God, 1. King. 19. 18. *Concerning* Ieremie *and* Ionas *I shall speake afterward. Now as touching that most horrible agonie of Christ, there is a speciall and peculiar reason, which is againe and againe to be considered. Doubtlesse Christ by his most earnest prayer, which he made to his father, to remooue from him that cuppe, meaning the death which he was to suffer, shewed not him selfe vnwilling to die, (for who could haue compelled him beeing vnwilling? and also how could it be true, that we are saued by his obedience vnto the death, euen to the death of the crosse?) but while the Godhead in him rested and was still, as* Iræneus *not vnfitlie speaketh, and while al his humane senses, howsoeuer free from sinne and corruption, were wholie occupied in the horrible iudgement of God his father, which he was euen presently to sustaine, he brake forth into that petition,* Matth. 26. 39. O my father, if it be possible let this cuppe passe from me. *For he was not simplie afraid of death, beeing the most perfite and absolute patterne of all true fortitude, but in his flesh he greatlie feared to vndergoe that curse, from which he could neuer haue safely escaped, and much lesse haue deliuered vs, if he had beene a meere man, yea though he had come in the nature of an Angell. Therefore he feared for a time that heauie and vntollerable burden, to the end we might not any longer feare death, which he hath so throughlie vanquished, that neither we seeke for life, nor yet can possiblie finde it any where else, then in that his most pretious death. Now I suppose it is time to come to* Iob *him selfe, whome we can not denie, in this his desire of death, diuers wayes to haue offended; yet in this pointe his fall was not extraordinarie, but such as is incident to humane frailtie. For those speeches which he vseth, doe not proceede from a resolute and setled iudgement, but are in a maner constrained, through the greatnes of his griefe, obscuring for a time the light of his faith and vnderstanding. For whereas he perswadeth him selfe, that he can not otherwise be deliuered out of those troubles, but by death: it argueth that he did not sufficientlie waigh the infinitenes of Gods power: whereas he wisheth that eyther he had neuer beene borne, or else had presentlie dyed as soone as he came out of his mothers wombe, he playeth the part of a very vnconsiderate man, forgetting so many benefits which he had receiued, yea forgetting him selfe, and that excellent wise speech which he vsed in the first Chapter,* Shall we receiue good at the handes of God, and shall

we

we not receiue euill? *Whereas he desireth to be deliuered from all these miseries, and yet doeth not in this behalfe powre out his prayers vnto God, it sheweth that his minde was altogither troubled and disquieted within him: whereas in all these wishes which he maketh, he hath respect onely of his owne ease and quietnesse, which he thinketh to finde in death, vnlesse, as we shall heare afterward* Iobs *owne words weare to the contrarie, he might seeme to be one of the number of them, who looke onely vnto this life, or not much to differ from the sect of Epicures, who imagine that nothing remaineth after death, but that the soule and bodie perish togither. Notwithstanding as I said before, all these things were onely tokens of mans weakenes and infirmitie, as* Iob *him selfe in the end acknowledgeth. Nowe if* Iob *so worthie and so excellent a man fell in this sort, through the frailtie of his nature; how carefullie and earnestlie ought we, who are farre from that perfection which was in* Iob, *to beseech God night and day not to leade vs into temptation, not to giue us ouer to our owne lusts, nor at any time vtterlie to leaue and forsake vs? Last of all, as touching the Prophet* Ieremie, *albeit he vseth few wordes; yet, he may seeme to speake more vehementlie and in greater vexation of spirite then* Iob *here doeth, if their speeches be compared togither. But herein there is a very great difference, in that* Iob *dealeth onely for him selfe & his own cause, whereas* Ieremie *could not abide that the glorie of God should in his ministerie be contemned, and in this respect he complaineth out of measure, and doeth as it were expostulate and reason the matter with God. The same also happened to* Ionas, *who cared not so much for his own estimation & credit, as he feared least the authoritie of Gods truth and that his Prophetical function should be called in question. As therefore both of them are greatlie to be commended for their zeale in promoting Gods glorie, so herein they are iustlie to be reprooued, that, whereas it ought to haue beene sufficient for them, faithfullie discharging their duties to leaue the successe to God, they proceed so farre beyond their bounds, as if they could better tell what concerned Gods glorie, then God him selfe. Thus* Peter *also offended, whome* Christ *rebuketh in such manner, as that he seemeth not towards any to haue vsed a more sharp and bitter reproofe, bidding him goe from him, and terming him by the name of Satan: So hard a thing is it not onely to auoid that which of its owne nature is euil, but also to beware that*

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we doe not grieuouslie offend through a prepostrous & inordinate desire of doeing well: which thing if it had beene well and iustly obserued by many in these times, otherwise very godly and learned men, neither the sinceritie of religion had beene thus miserablie corrupted, nor the face of the Church wholie deformed.

CHAPTER III.

VERSE 1. *After these things Iob opened his mouth, and cursed his day*

VERSE 2. *And Job cried out, and said;*

AFterward *Job* breaking off this silēce, and shewing forth by his loud cryes, how greatlie he was tormented, began in these words to lament, & complaine, of that miserable estate and condition vnder which he was borne, and looke, what soeuer words the bitternesse of his griefe brought into his minde, the same he powred forth against his birth day.

VERSE 3. *O that, the day had perished wherein I was born, and the night which said, a man child is brought forth.*

I would to God that day had neuer beene, wherein I first drue breath, nor the night in which it was said, a man childe is borne into the world.

VERSE 4. *Let that day be darkened, let not God inquire after it from aboue, neither let the light shine vpon it.*

O that this so vnluckie day, when soeuer in the yeare it returneth, may be wholly couered with darkenesse, O that God from heauen would not reckon it in the number of other dayes, O, I say, that the sonne beames might neuer fall vpon it, nor any manner of brightnes be seene therein.

VERSE 5. *But let darkenes and the shadow of death staine it, let the cloud remaine vpon it: let them make it terrible; euen as they (*are terrified*) who are bitter in the day, (*that is, to whome the beholding of the light is bitter.*)*

Let darkenes possesse it and a shadow as black as death it selfe, that all men may know it to be an vnhappie day: let the cloudes couer it & make it as much hated & abhorred, as the light is irksome to thē, to whō their life is bitter & vnpleasant.

VERSE 6.

VERSE 6. *Let darkenes poſſeſſe that night, let it not reioyce among the daies, let it not come into the count of the moones:* (that is, *of the moneths.*)

Let this night be without any clearenesse, be it neuer ſo ſmall; let it not enioy the benefit which other nights doe, namely, to be ioyned with the day that followeth, and let it not ſtand for any of them, in which the moone monethly finiſheth her courſe.

VERSE 7. *Lo, deſolate be that night, and let no reioycing be found in it.*

Now, now, euen now, I ſay, let that night be nothing elſe, but dolefull ſolitarineſſe, let not be heard in it any melodie, ſuch as is vſed at marriages and banquets, let it be without the leaſt token of comfort.

VERSE 8. *Let them that curſe the day, curſe it: they which are readie to renew their mourning.*

Let them deteſt this night aboue all other, whoſoeuer hate the light, and who neuer make an end of their lamentation.

VERSE 9. *Let the ſtarres of the twilight of it be dimmed: let it looke for light, and* (let there be) *none, neither let it ſee the eyelids of the morning.*

Let the very beginning of its twilight be ouerſhadowed with dimmenes: let the darkenes continue vpon it, let it look in vaine for the other extreme, namely, for the dawning of the day, and for the day ſtarre the meſſenger of light, which ſhall neuer ſucceede it.

VERSE 10. *Becauſe it ſhut not vp the dores, and hid* (not) *ſorrow from mine eyes.*

Becauſe it ſhut not vp the dores of my mothers wombe and ſuffered me to be borne into this world, to be made partaker of ſo many and ſo grieuous miſeries.

VERSE 11. *Why dyed I not in the wombe? why came I not forth of the wombe, and dyed?*

VERSE 12. *Why did the knees preuent me, and why did I ſucke the breſts?*

Alaſſe, why rather dyed I not in my mothers bellie before I had ſeene light? Why dyed I not in the ſame inſtant, when I was borne? 12. Why did the midwife meete me comming

forth

foorth into the worlde, and take me vpon her knees? why were the breastes giuen me to sucke, seeing I was to dye in such extreeme miserie.

13 *For so should I nowe haue slept, and bene quiet, I shoulde haue slept, I say, and euen then should I haue enioyed rest.*

14 *With the Kings and rulers of the earth, which builde themselues desolate places.* 15 *And with the Princes who haue gold, and woo fill their houses with siluer.*

For then, whereas nowe I suffer intollerable griefes, my bodie should haue rested in the graue: and although I shou'd haue liued but a very short seasón, yet should I in death haue slept sweetly, and then should I haue enioyed quietnesse: yea I should not haue bene any whit inferiour to the Monarches and mightie men of the earth, who haue with great labour erected strong towres, and built costly and sumptuous palaces, in places before desolate and little frequented, which might remaine for monuments of their authoritie and power: yea I should haue bene equal with the Princes, who had great abundance of golde and siluer, and who wanted no manner of riches.

16 *Or as an abortiue being hidden, had neuer bene: like vnto those little ones which neuer see light.*

Or lying close in my mothers wombe, and not comming foorth, had neuer bene or appeared: Like to those vntimely birthes, which neuer see light, much lesse had I knowen this wretched and miserable life.

17 *There the wicked cease from being terrible, and there they rest being wearie of doing violence.*

O howe much is this quietnesse which death bringeth, more to be wished then life! For they that are in the graue feare nothing, but rest quietly without any disturbance of the wicked: and why? Euen they them selues, who were greatest disturbers of others in their life time, and tooke pleasure in nothing so much as in oppression and tirannie, here are quiet enough, their strength faileth them, and they holde their peace.

18 *Those that are tyed togither in bonds are at rest, and heare not the voyce of the oppressour.*

There the poore prisoners, who were fettered together in

linkes of yron, and lay fast chayned in the prison, rest quietly without feare of their enemies, and care not a rushe for the tyrants threats, or the wronges of the oppressour.

19 *There are small and great, and the seruant is free from his master.*

There death maketh the great equall with the small, and the small equall with the great: there is no difference betweene the seruant and the master.

20 *Wherefore is the light given to him that is in miserie? and life vnto them that haue beauie heartes?*

21 *Who long for death, and* (it commeth) *not, and seeke for it in hidden places?*

22 *Which ioy for gladnesse,* (and) *reioyce, when they finde the graue?*

23 *To the man* (I say) *whose way is hidde, and God hath wouen about him,* (that is, whom God hath hedged in on euery side.)

20 But what mean I thus to take on, as if life were not the good blessing of God, to those that can vse it? Onlie this I say, that it is small profite and lesse pleasure for any man, to haue life graunted vnto him, or the dayes thereof prolonged, when as he cannot liue without continuall tormentes, and daily vexation and anguish of spirit. 21. To whome nothing is more bitter, then not to finde an ende of his life, although he desire it as greedily, as some doe search for hidden treasures within the bowels of the earth: 22. And on the contrarie side, who is neuer so glad, as when he seeth the houre of his death: 23. Finally, whome God hath beset on euery side, so that he is destitute of all hope, helpe and comfort, and can not finde any way to escape.

24 *For my sighing commeth before I eate, and my roaringes are powred out like the water.*

And truely, such is my wretched and wofull estate, that I cannot taste my meate, but sighes and grones preuent mee: nor take my repaste, but that sorrowes come in my way and hinder me: and of my gronings, which flowe like a riuer out of the verie bottome of my heart, there is no ende.

25 *For the thing I feared, is come vpon me, and the thing I was afrayde of, is come vnto me.*

26 *I was not careleſſe, neither had I reſt, yet trouble is come.*

25 And how can I doe otherwiſe? For that which in my proſperitie I feared moſt, and was moſt carefull to auoyde, namely, leaſt through mine owne folly & negligence, I might fal into any miſerie, loe, that is happened vnto me. 26 And although in my happie & flouriſhing eſtate, I neyther liued carelesly, nor behaued my ſelf as thoſe, who hauing al things at will, are afrayde of nothing: yet this aduerſitie, wherewith on euery ſide I am tormented, is come vpon me.

¶THE SVMME AND ORDER of the 4. Chapter.

HItherto we haue ſeene, how Iobs *friends by their vnreaſonable ſilence, beeing nothing at all available to eaſe and aſſwage* Iobs *griefes, prouoked him to impatiencie, as hath appeared in the former Chapter, and as* Iob *himſelfe afterward witneſſeth. Chap. 6. 21. Now wee ſhall heare how* Eliphaz *layeth the foundation of that waightie controuerſie and diſputation that followeth: how he doth not reproue* Iobs *immoderate complaints in ſuch order as he ought, but thereby very vnwiſelie taketh an occaſion thoroughly to ſting him: ſo that by his meanes and the other two, which tooke part with him in his accuſation,* Iob, *beeing ouercharged with their moſt falſe and ſlanderous allegations, was very neere driuen into deſperation. Notwithſtanding I confeſſe, that this was not their intent and purpoſe. Yea rather on the contrarie part, they ſuppoſed that this was the onely way to helpe and redreſſe all his miſeries, if they might bring him to the acknowledgement of his ſinnes, to a deteſtation of his life paſſed, and humblie to craue mercie and forgiueneſſe at Gods handes. But foraſmuch as they tooke a wrong courſe, and ſtoode vpon a falſe ground, it is no meruaile, though they had well neere caſt him away, whome eſpeciallie they deſired to ſaue. Therefore that ſaying of* Terence *is not alwaies true.* Wee that are well, can giue good aduiſe to thoſe that are ſicke. *For (as wee ſee in this doleſull example) it is not enough for vs, when we will comfort others, to bring a good and louing minde, nor in ſome generall tearmes to aduertiſe them aright, vnleſſe moreouer we obſerue theſe two things. Firſt, that (as expert phiſitions vſe to doe in diſeaſes of the bodie) we labour to know the true and certen*

cause of the diseases of the minde, not by any hastie and untimelie iudgement, not by euery false and lying coniecture, not by common, but by proper and vnfallible signes. Secondly, that when once we haue found out the truth and certentie of the disease, we haue such a regard, as neere as we may, both to the person diseased, and to the circumstances of time and place, that we temper sweet and sowre togither, and with discretion so mixe our vineger with sugar, and our sugar with vineger, that if we chaunce to doe him no good, the fault may lye wholly vpon the patient him selfe, and not vpon the physition. Therefore concerning the two first points, Iobs friendes are rather to be commended then otherwise, who without any delayes came vnto him, in this his great extremity sherby shewing that they loued him vnfainedly: & they reasoned many things very wiselie & in a manner diuinely. concerning the acknowledging of our sinnes, and vnfained repentance, concerning Gods wisedome, his power, his fearefull iudgements against wicked and obstinate persons, his infinite mercie towards the humble and penitent But in the two latter, namely in making application to the person of Iob, they were most foulie deceiued, as, by the oration of Eliphaz, in these two chapters may thus be made manifest.

The first verse of this fourth Chapter, beeing the entrance or beginning of his speach, is full of bitternes, and therefore not agreeing with Iobs person, nor with that time. For those immodrate complaints of Iob being so farre out of square, were most iustly to be blamed, but yet rather with compassion, then with indignation.

In the 3,4,5,6. verses, he reasoneth with Iob after this manner: when others were in aduersity, thou wast wont to comfort them, and hereby thou gotest no smal commendation of godlines. But now thou art not onely to seeke of those comforts, which then thou didst yeald vnto others, but thou art altogither discouraged and out of harte. Therefore I perceiue thy godlinesse was but counterfeit: it is now manifest that in seruing God, thou hadst respect rather to thine own commoditie, then to God him selfe and his glorie. This is a false kind of reasoning, à non causa, vt causa, from that which was not the cause, as if it had beene the true cause. For that which proceedeth from the bitternes of his griefe, he so taketh, as if it had come from a hart full of wickednes and vngodlinesse.

In the 7. verse, God (saith he) neuer forsaketh those that are righteous, he neuer destroyeth the innocent and vpright man. But Iob

cryeth

cryeth out and complayneth, that he is forsaken, and we see it with our eyes: therefore Iobs *holynesse and integritie of life was but feigned and hypocriticall. The assumption or minor of this argument is false, for it was not Gods purpose in afflicting* Iob, *to cast him off, or to destroy him, but rather in this his seruant to tryumph ouer Satan: so that* Eliphaz *shoulde rather haue reasoned thus: God neuer destroyeth true, godlie, virtuous, iust and vpright men: But the whol course of* Iobs *former life doth giue vs sufficient proofe, that he is such a one: therefore* Iob *hath no cause to faint, or be discouraged: neyther hath he powred forth these complaintes with any setled and resolute iudgement, but as one disquieted and ouercharged with the burden of his afflictions: therefore we ought to rayse him vp, and to comfort him.*

In the 8. 9. *and* 10. *verses he reasoneth thus. Looke what likenesse and proportion there is betweene that which is sowed and that which is reaped, the same agreement is betweene the life of euery one, & Gods iudgment, by which he blesseth the godly, & bringeth the wicked to their deserued destruction. Now who seeth not, that God dealeth nootherwise with* Iob, *thē he vseth to do with most vile and wicked men? therefore doubtles we haue bin deceiued in him, he is not the man we tooke him for: but as of all men he is now most miserable, so is he a most prophane and vngodly person. But this argument is also false and vtterly to be reiected, which maketh the only cause of all troubles and grieuances, which befall men in this life, to be no other, but the sinnes of men, together with Gods hatred and displeasure conceiued against them for the same. For seeing these miseries are common to all sortes of men, whether they bee good or bad, yea, and it so falleth out for the most parte, that the better and more vertuous men are, the greater and more grieuous afflictions they suffer in this life, and that sometimes also, to their verie dying day, as experience daylie teacheth: it must needs follow that the conclusion of* Eliphaz *is most false: and that it is most true which* Solomon *speaketh, that no man can rightly determine of Gods loue or hatred towardes him, by prosperitie or by aduersitie.*

From the 11 *verse vnto the ende of the Chapter, he bringeth forth a certaine vision, which he had from heauen: but it maketh nothing against* Iob. *For thereon this may and also ought to be gathered, that man is nothing, if he be compared with God: and that God can finde enough in euery one, both to dislike and to punish in him.*

But the question at this time was not concerning this point, but rather touching these controuersies, namely, whether God doeth not lay afflictions vpon any man for his sinnes: and, whether we ought to iudge of euery mans life and behauiour, by the greatnesse of those troubles and miseries which he doeth suffer. And therefore Eliphaz *doeth here after a sort play the sophister, quite chaunging the state of the question.*

The summe and order of the fifth Chapter.

NOW in this Chapter to the ende of the seuenth verse, he calleth all the Saintes to witnesse with him against Iob: *and diuers wayes charging* Iob *vniustly, he goeth about to proove by daily experience, that God dealeth with him in such manner, as he vseth to doe with the wicked, whome he abhorreth, and whome neuertheless he suffereth to flourish and growe vp for a time, to the ende their fall may afterwarde be the greater, and more grieuous. But what is this to* Iob? *For if he woulde haue that reason and conclusion to take place against* Iob, *he ought first to haue prooued, that whose wretched estate is all one, their life also & behauior hath bin like: & yet this also is false as well as the other. For we can not, neither may we iudge all one of Gods loue or hatred towardes those who haue both liued alike, and also bene partakers of the same or the like miseries. The contrarie is daily shewed by infinite examples, but especiallie of the two theeues, both of them for their misdeedes sustaining the like punishment vpon the Crosse, and yet the one of them thorowe the mercie of God, by the crosse ascended into eternall blessednesse, the other by the iust iudgement of Christ descended from the crosse into euerlasting destruction.*

Eliphaz *hauing set downe these thinges, concludeth that the onely meanes for* Iob *to procure Gods fauour and his owne saluation is this, namely, that leauing off these fruitlesse lamentations, he would in time bethinke him of repentaunce, which might be aunswerable to the number and greatnesse of his sinnes: forasmuch as the wicked doe but in vaine, and to their owne destruction, rebelliously*

belliously striue against the great power of God, who is a most iust and righteous iudge: And againe on the contrarie side, that the mercie of God is exceeding great towardes penitent sinners, which may raise them vp, though they be neuer so much cast downe: Therefore that Iob *shoulde soone finde this to be true, and haue experience thereof in himselfe, if he will at the length be wise and followe good counsell. All which thinges are verie truelie wisely and religiously spoken, notwithstanding they are, as also the former were, altogether vnfitely applyed to the person of* Iob.

CHAPTER IIII.

VERSE 1. *Eliphaz answered and and saide.*

THen *Eliphaz* also, beeing both for his yeeres, and for his authoritie the chiefest man of those *Iobs* friendes, brake off his silence, and aunswered *Iob* in these wordes.

2 *Shall we assay to commune with thee? thou wilt be grieued, but who can withholde himselfe from speaking?*

Surely, I know not whether I may beginne to talke and to reason with thee. For if I doe it, thou wilt bee grieued; but what remedie, thou must impute it to thine owne folly: for who is he, who hearing thee speake in this manner, is able to holde his peace?

3 *Beholde, thou hast taught many, and hast strengthened the wearie handes.*

Nowe, I pray you, whence commeth this so great and so sudden a chaunge? For beholde, howe manie heretofore hast thou taught to be wise by thy good aduice and instructions? Thou art the man that diddest strengthen those who were discouraged, who were out of hope, and wearie of their life.

4 *Thy wordes haue raised vp those that were falling, and thou hast strengthened the weake knees.*

Thou haſt confirmed ſuch as fainted and beganne to giue ouer, thou haſt vpholden thoſe who were readie to fall.

5 *Nowe when it is come to thee, thou falleſt: when it toucheth thee, thou art troubled.*

But nowe when as the ſame thing is come vpon thy ſelfe, in which thou waſt accuſtomed to encourage & ſtrengthen others, thou fainteſt vnder the burden, and art not able to ſuſtaine it: and nowe the caſe is thine owne, thy wiſedome faileth thee, thou lyeſt aſtonied, and knoweſt not which way to turne thee.

6 *Thy feare (was it) not thy confidence? and the vprightnes of thy wayes thy expectation?*

Therefore the thing it ſelfe doeth plainely ſhewe, that thy feare of diſpleaſing God, whereof thou diddeſt euen nowe vaunt thy ſelfe, and which is ſo ſuddenly departed from thee, proceeded not from any due regarde of God him ſelfe, or from any louing feare and reuerence of his maieſtie: but did ariſe from hence, becauſe herein thou layedſt the greateſt hope and confidence of thy proſperitie, and the preſervation and continuance of thine happie eſtate: and that thou madeſt a great ſhewe of vertue and integritie of life for no other cauſe, but becauſe thou diddeſt exſpect, hope and looke for ſome profit and commoditie thereby, to redounde to thy ſelfe.

7 *Remember, I pray thee, who euer periſhed being an innocent, or where the vpright were rooted out.*

And leaſt happily thou maiſt ſuppoſe, that I am herein deceiued, lo, I put it to thine owne iudgemẽt, I am content thou ſhalt be thine owne iudge. thou thinkeſt thy ſelfe to be vndone, and to be vtterly forſaken. Call to mind all the examples which euer thou haſt ſeene or heard of, and of ſo great a number if thou canſt, ſhew me but one iuſt man, ſuch a one as thou eſteemeſt thy ſelfe to be, whom God hath caſt away, ſhew me, I ſay, one man of a godly and vpright life, who hath vtterlie bene cut off and deſtroyed.

8 *As I haue ſeene, they that plough iniquitie, and ſowe troubles, reape the ſame.*

9 *With the breath of God they periſh, and with the blaſt of his anger they come to nothing.*

10 *The*

10 *The roaring of the lyon, and the voyce of the lioneſſe: and the teeth of the lions whelpes are broken.*

11 *The olde lion periſheth for lacke of pray, and the old lyons whelpes are ſcattered abroad.*

8 For both reaſon and experience teacheth the contrarie: namely, that they, who preparing and addreſſing themſelues to commit all manner of wickednesſe, ſowe miſchiefe and anoyance for others, ſhall in the ende reape it themſelues. 9. 10 Thus alſo do periſh, being conſumed as it were by the breath of Gods noſtrills, and by his blaſt are brought to nothing, I meane, the roarings of theſe cruell lyons (for ſo may I tearme them rather then men) and the horrible cryes of the lioneſſes gaping for their pray: the teeth of their curſt whelpes are alſo daſhed out. 11 yea, and that which is yet more, the moſt fierce and ravenous of thoſe lions, do periſh for want of their pray, and the young lions are diſperſed here and there.

12 *But a thing was brought to me ſecretly, & mine eare hath receiued a parcell thereof.*

Moreouer I will not ſticke to tell thee, what hath bene reueiled to me concerning this matter, after a ſecret and vnknowen manner: and whereof I haue heard euery parcell with mine owne eares.

13 *In the thoughtes of the viſions of the night, when ſleepe falleth on men,*

14 *Feare came vpon me, and dread* (which) *made the number of my bones* (that is, all my bones, howe many ſoeuer they be) *to tremble.*

15 *A ſpirite paſſed before me, and the haire of my fleſh ſtoode vp.*

16 *He ſtoode ſtill, but I knewe not his countenance: an image was before mine eyes, I heard ſtilneſſe and a voyce* (that is, a ſilent or ſtill voyce.)

13 At midnight, when our imaginations are more deeply ſettled, for aſmuch as men are then ouertaken with a more ſound and heauie ſleepe, 14 I was ſtrooken with ſuch extreme feare & horror, that my very bones from the head to the foote, did nothing elſe but quake & tremble. 15 At that time a ſpirite paſſed before me, and with that ſight the haires throughout

throughout my bodie stoode vpright. 16 Then he stoode still, but shape or figure I could see none: only there was represented a certaine image or spectacle before mine eyes. There was great silence, and at length I heard this voyce.

17 *Shall man be more iust then God? or shall a man be more pure then his maker?*

Howsoeuer it pleaseth God to deale with men, may it possibly be, that any wretched mortall man, the same being also a iust man, can complaine of God, as doing him wrong, or dealing vniustly with him? And howsoeuer one man may in vertue excell all others, yet tell me I pray you, shall he be more pure, then that his maker? Surely ye must needes say so, if God did any man iniurie. And doubtlesse he doeth iniurie, if he punish or afflict any vnworthily.

18 *Beholde (God) relyeth not vpon those his seruants, although he hath put light into those his messengers.*

Beholde, almightie God, albeit he hath endued those blessed spirits, whose ministerie he vseth, with a most wonderfull light of vnderstanding and wisedome: yet he trusteth not to their might or industrie, but onely to himselfe, whensoeuer he imployeth them in his seruice.

19 *Howe much lesse vpon them, who dwell in houses of clay, whose foundation (is) in the dust, and who are consumed before the moth?* (that is, the moth meeting with them.)

And may we thinke, that God in ordering and disposing those thinges which he hath created, and euen in gouerning mankind, will submit his doings & his counsels to the iudgement and triall of wretched and miserable men, who dwell in clay houses, hauing their beginning out of the earth, and being subiect to so vile and base a condition, that they must be meate for wormes, to be eaten and consumed by them.

20 *They are wasted from the morning to the euening, and they perish for euer, without any man regarding them.*

21 *Is not all the excellencie which (was) in them, gone away with them? they die, and not with wisedome.*

20 Who in the morning when the sunne riseth, liue and flourish: and the same day at night, before the sunne falleth are destroied and laid in the graue: and who suddenly perish, no man once giuing heede or looking after them, they perish,

rish, I say, and shall neuer see this life any more. 21 Moreouer, all their honour which here they enioyed, perisheth with them, they die, and no art or wisedome can deliuer them from the death: neither yet are they by so many examples of this their mortalitie, made any whit the wiser.

CHAPTER V.

VERSE 1. *Call now, will (*there be*) any to answer thee? and to which of the Saints wilt thou flie?*

IN this manner spake he vnto me, as it were by an heauenlie vision. Nowe goe too, *Iob*, crye out as loude as thou canst, yet whome shalt thou finde that will agree vnto thee: and to which of the Saints and holie men wilt thou betake thy selfe, for the defence of thy cause.

2. *Doubtlesse indignation killeth the foole, and anger slayeth him that is vnaduised.*

Verilie enuie, indignation, and wrathfulnesse are proper to fooles, and anger to vnaduised idiots: wherby it commeth to passe, that beeing caryed beyond the bounds of reason, they bring vpon them selues their owne destruction.

3 *I haue seene the foolish well rooted, but forthwith I cursed his habitation, (*that is, him selfe and his familie.*)*

Neither yet do I denie that, which experience it selfe teacheth (and see, *Iob*, whether the same be not manifest in thy selfe) that this iudgement of God doth not alwaies by and by appeare. For surely I my selfe haue seene when the foolish hath liued in so great prosperitie, that he might seeme to haue taken deepe roote, and that his boughes would spred them selues farre and neere, whome notwithstanding, with all his in short time I saw brought to that passe, that my very soule abhorred him.

4 *His children are farre from beeing in safetie, they are destroyed in the gate, and (*there is*) none to defend them.*

For the children of such foolish wicked men, beeing destitute of all succour, openly and in the iudgement seates are oppressed & trodē vnderfoot, & there is none to deliuer thē.

5 *The*

5 The hungrie eateth vp his haruest, and greedily taketh it from among the thornes: and the robber drinketh vp his substance.

His corne after it is reaped is a pray to the hungerstarued, who creepe thorowe the middest of the thornes and bushes to steale it away: and theeues come one after another to make a spoyle of their goods.

6 For mischiefe commeth not forth of the dust, neither doeth vexation spring out of the earth.

For howsoeuer in outwarde appearance, they may seeme to take roote and to rise aloft, who enrich them selues, and procure their owne commoditie, by working mischiefe and greeuances to others, making other mens losses their owne gaines, and other mens sorrowes their owne delightes: yet in trueth they neuer rise from the ground, nor growe vp.

7 And yet, man is borne vnto trauaile & miserie, as the sonnes of the burning coale (that is, the sparkes of fire) *to flye.*

Although in the meane time I do not denie, but that man of him selfe, and by his owne nature, is subiect to diuers miseries and calamities, which he can no more avoyd, then he can hinder the sparkes from flying vpward.

8 *But I would earnestly beseech God, and turne my talke vnto God.*

Neuertheless that all this is as I haue said, yet oughtest thou not to be discouraged, nor to be quite out of hope, as thou shewest thy selfe to be. But I will tell thee what I would doe, if I were in thy case. I would lay aside these vain and vnseemely complaints, and would humbly prostrate my selfe before that most mightie and most righteous God, asking pardon, and beseeching him of mercie.

9 Who doeth great thinges, and (which can) *not* (be) *searched, and marveilous thinges without number.*

For as touching his might and strength, what madnesse were it for thee to striue and stand in contention with him, whose infinite & vnsearcheable power appeareth, not only in these so many great & excellēt works of the creation, but is seene also in sundrie extraordinary miracles, such as farre exceede the course of nature, and can not sufficiently be marveiled at: And as they are straunge, so are they also ma-

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ny and can not be numbred.

10 *Who giueth rayne vpon the face of the earth, and sendeth water vpon the face of the wayes.*

But if we respect his mercie, it is hee, who giueth rayne from heauen, to make the earth fruitfull, and by the showers which falling vpon the ground, runne hither and thither, hee deuideth the fieldes, as it were, into streetes and hie wayes.

11 (Who) *to set vp them that are brought lowe, and that those who are in heauines may be exalted to saluation,*

12 *Scattereth the deuices of the craftie, and their handes can not accomplishe that which they doe enterprise.*

13 *He taketh the wise in their craftinesse, and the counsell of the wicked is ouerthrowne.*

14 *They meete with darknesse in the day time, & grope at noone day as in the night.*

15 *But he saueth the poore from the sworde, (and) from their mouth, and from the violent man.*

16 *He is the hope of the poore, and the mouth of the wicked shall be stopped.*

11. & 12. Now if we looke vnto his iustice, is there any man, who can iustly complaine and expostulate with God? For it is he, who raiseth vp those that are throwne downe, & who are oppressed: & deliuereth those who are in mourning and heauinesse: he destroyeth and bringeth to nought the counsels and craftie deuises of men, neyther doth hee suffer them to bring their wicked purposes to passe. 13 Neither is this any hard matter for him, as who can preuent those great and wonderfull wise men, and take them with their owne subtilties, bringing to nought their endeuours by their selues, and by their owne meanes. 14 So that in thinges as cleare as the noone day, their blinde wisedome and foresight seeth nothing, and groping at noone day as it were at night, they cannot bring their endeuours to passe. 15 and 16. And thus truly hee warranteth the poore, needie & helpelesse, to be safe from the oppression and iniuries of those, who are more mightie then they, least peraduenture they should faint and be discouraged, as if they had no hope left: and also maketh the wicked to hold their tounges as men frustrate of their expectation, and hauing no maner of pre-

tence

tence to cloake their wickednesse withall.

17 *Beholde, happie is the man whome God chastiseth, therefore refuse not thou the correction of the Almightie.*

But O happie man whome God onely correcteth, when as he may iustly destroy him. Beware then, least continuing in these vnwise complaintes and outcries, and refusing his chastisements, thou bring destruction vpon thine owne head.

18 *For he maketh the wound, and byndeth it vp: he smiteth, and his handes make whole.*

For he alone and none else hurteth & helpeth, woundeth and healeth: so that nowe thou canst not doubt either by whome, or for what cause, or to what end thou hast receiued this wound; nor where remedie is to be sought, nor what thou art to doe for the obtaining of this remedie.

19 *He shall deliuer thee in sixe troubles, and in the seuenth, the euill shall not touch thee.*

Neither is there any cause, why thou shouldest thinke and perswade thy selfe, that this thy affliction, howe great and grieuous soeuer it be, is such, that there is no meanes or hope of redresse. For euen being sixe times wounded, will he deliuer thee: yea the seuenth and last wound being receiued, he will so restore thee, that men shall scarcely beleeue, that thou hast felt any affliction at all.

20 *In famine he shall saue thee from death, and in the battell from the handes (*that is, the power*) of the sworde.*

Nowe on the contrarie side, hearken what thy estate and condition shall be for the time to come, when as following this my aduise and counsell, thou shalt be deliuered out of all this miserie and trouble. There is no kinde of daunger and euill, in which thou shalt not feele and find him present with thee: for when hunger shall slay others, he shall keepe thee aliue: and amiddest the rage of warre, he shall not suffer the sworde to take away thy life.

21 *Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.*

Thou shalt not lye open to the tongue of the slaunderer, whomsoeuer he backebiteth, thou shalt be safe from him: in time of destructiō he shal make thee secure & without feare.

22 *Thou*

22 *Thou shalt laugh at destruction and dearth, and shalt not be afraid of the beasts of the earth.* (that is, wilde beastes.)

But when destruction and dearth shall make all thinges waste and lamentable to beholde, thou shalt not want that which may make thee reioice, and thou shalt nothing dread the rage and violence of wicked beastes.

23 *Moreouer the stones of the fielde* (shall be) *in league with thee, and the beastes of the field* (shall be) *at peace with thee.*

And abroad God will so prosper and blesse the labours of thy husbandmen, that the verie stonie groundes shall seeme to be confederate, and to haue made a league with thee: neither shall any beastes, which are wont to spoyle and hurt the fruites of the earth, any way doe thee any dammage.

24 *And thou shalt knowe that peace is in thy tabernacle: and thou shalt visite thine habitation, and shalt not doe amisse.*

At home likewise thou shalt finde all things peaceable & in good order, & in the gouernmēt of thy goods & substāce, thou shalt wisely dispatch all things & with good successe.

25 *Thou shalt knowe also that thy seede shall be great, and thy offspring* (shalbe) *as the grasse of the earth.*

Moreouer, thou shalt behold thy children in great nūber, and thy posteritie shalbe marueilously increased, as if it did grow & arise out of the earth: so farre shall it be from thee, for being forsaken in this losse and want of thy children.

26 *Thou shalt goe to thy graue in a full age, like a corne sheafe cut downe in due season.*

To conclude, thou shalt not only not die in this age, which yet thou perswadest thy selfe being in despaire of thy life: but contrariwise thou shalt not come to thy graue, before thou be an olde man, euen as corne when it is full ripe, is cut downe, and caried into the barne.

27 *Loe, this we haue sought out, and so it is. Heare this,* (and) *be* (thou) *wise for thy selfe.*

Lo, *Iob*, thou hast here in few wordes, that which by great diligence and experience I haue learned and prooued to be true. Nowe therefore followe my aduice, and suffer thy selfe to be perswaded: thou who diddest heretofore seeme to be wise in instructing and strengthening others, now learne to be wise for thy selfe.

THE

¶THE SVMME AND ORDER of the VI. Chapter.

IN the 2.3.4. verses Iobs *answere is opposed to the accusation of* Eliphaz *in the 4. Chapter, verse 2. The summe of the answer is, that his complaintes were not simplie, and in them selues to be considered, but to be waighed together with the grievousnes & burden of his torments, to the ende they might well and rightly be iudged off, forasmuch as they were rather the wordes of one that sobbed, then that spake.*

To the 3.4. 5.6. verses of the said fourth Chapter, Iob *answering in the 5.6.7.8 9.10.11.12.13. verses, saith, that it is no marvell, either that heretofore, no such wordes were euer heard to proceede from him, as who had continuallie liued in prosperitie: or that in time past comforting others, he can nowe finde no comfort in his owne miseries. For that his misfortune is not common and ordinarie, but such and so great, as that he may iustly despaire of his life: and yet neuertheless, that he shall finde in death it selfe, (though is be ioyned with neuer so great and immeasurable torments such as the nature of man is not able to beare) the comfort of a good conscience.*

In the rest of the Chapter vnto the ende (all which thinges are opposed to that which Eliphaz *had spoken from the seuenth verse of the 4. Chapter, to the beginning of the 8. verse of the 5. Chapter) he complaineth and findeth him selfe greeued with his friendes slaunderous, rather them comfortable speeches: avouching in few words his innocencie concerning that whereof he was accused, namely, of hypocrisie, and of an euill conscience, and withall shewing, that those things which* Eliphaz *had spoken, from the 8. verse of the 5. Chapter, to the ende of the same Chapter, did not at all touch & concerne him, and therefore were not agreeable to his purpose.*

CHAPTER VI.

1 BVT Iob *answered and saide,*

2 *O that my griefe were well waighed, and my miseries were laid together in the ballance.*

3 *For it would be nowe heavier then the sand of the sea: there-*

fore

fore my wordes were swallowed vp.

4 *For the arrowes of the almightie are vpon me, the venime whereof doth drinke vp my spirite; and the terrours of God are set against me.*

1. 2. AGainst these things *Job* replied in this manner. Yea but that my indignation & anger, as it pleaseth thee to terme it, (Chapter 5.2.) ought not thus simplie & alone to be considered, but to be compared with these miseries wherwith I am ouercharged and well neere broken in peeces, yea they ought as it were to be layed in the ballance, and wiselie to be weighed together, before thou shouldest in this manner condemne it. 3 If you would doe this, ye should finde, the waight thereof to be so great as the sands of the sea: so that it is no merueile, though it hath wrung from me, being scarse able to breath, rather sobbes, then wordes. 4 Neyther yet ought this, to seeme any straunge matter: For this my conflict is not with any humane or earthly miserie, such as is ordinarie to men; but I haue to doe with *almightie God himselfe. With whose arrowes* my very soule beeing perced thorough, doth still sucke from them deadly poyson. God him selfe, I say, as it were in battaile aray, leueleth & shooteth them al at me, which are able to destroy men & to break them al to peeces.

5 *Doth the wild asse bray when he hath grasse, or loweth the oxe when he hath fodder?*

I but, say you, heretofore you were not accustomed to crie out and lament: but to comfort and instruct other men. And who can iustly marueile, that no such thing was hard to proceede from me before, if so be he hath knowne in how great prosperity I haue alwaies liued? For who hath heard the wild asse, beeing otherwise a very sauadge beast, whoe I say hath heard him roare, when he hath gotten good pasture? or who hath heard the oxe low, hauing before him his racke full of fodder.

6 *That which is vnsauerie is it eaten without salt? or is there any tast in the white of an egge?*

And this by what reason standeth it, that ye seeing me so strong in comforting others, and so daunted and so cast down with mine own aduersitie, that therfore, I say, ye should iudge my former profession of godlines to haue bin but dissembled

and altogither hypocritical, for on the contrarie side, who will desire at any mans handes, that that which is in it selfe vnsauerie, should be sauerie to him, being at all not seasoned with salt? what? is there any tast in the white of an egge?

7 *Such things as my soule abhorred to touch, are as it were the foode of my sorrowes.*

And that I may not seeme to make my exceeding miserie greater then it is in deed, those things which my mind would heretofore haue lothed once to touch, in respect of their filth and vncleanes, as namely the putrified and corrupt matter of lothsome byles, whereof my whole bodie is full, are the very same which now feed vpon me with horrible stinch & torment.

8 *Who will graunt (me) that I may haue my desire: and that God would giue me the thing that I long for.*

9 *O that God would agree to me, and destroy me, and let his hand goe and cut me off.*

Therefore I am not rashly and much lesse wickedly caried against God, as you falsly lay to my charge, but iudging as the thing it selfe constraineth me, that this my wound is mortal, I am so farre from hoping to be restored to my health & former estate, that cleane contrarie, that which I desired of god heretofore and which you also ought with me to haue desired, I wil againe desire of him, to wit, that this his hand, which holdeth me so streight and lyeth so hard vpon me in this extremitie of my miseries, may quite dispatch me and make an end of all my troubles at once.

10 *Neuertheless I haue comfort still, & I am strengthened in my griefe in which he spareth me not, because I haue not suppressed the words of the holy one.*

Neuertheless, in this despaire of this life of mine, I want not wherewith to refresh & comfort my selfe, in this my calamitie in which he spareth me nothing at all: namely, that I haue alwaies outwardly professed & neuer denied true godlinesse, which the most *holy God* him selfe hath taught me.

11 *What strength (is) in me that I should hope? and what is mine end, that I should prolong my life?*

But in the meane time as touching this life, what strength is remaining in me, to make me conceiue any hope? & beeing inuironed with these miseries, how may I thinke that my life can

can be prolonged?

12 *Is my strength the strength of stones? or is my flesh of brasse.*

Therefore in the meane while how can I doe otherwise then I doe, bewailmg this my wretched condition & desiring the death? For what? is my strength as the hardnes of stones, vtterly without feeling? is this my wretched bodie made of brasse or of steele?

13 *Is there any help for me in my selfe? but all help is take frō me.*

Some man peraduenture will say that I am wanting to my selfe: as though there were any strength left in me to helpe my selfe: and surely if euer I had any such power in me, yet now is it quite taken away.

14 *To him that is in sorow (is due) good will from his neighbour, otherwise he shall forsake the feare of the almightie.*

But as concerning you, who will seeme to haue come hither for no other intent but to giue me comfort, what shall I say else, but that a friend is bound not to be wanting in any kinde of dutie towardes him whose hart is broken, and as it were resolued into sorow: and he that doth not this I say, he hath cast from him al feare and reuerence of almighty God?

15 *My brethren are vnfaithfull to me as a brooke, and as the rising of the riuers, which doe hastilie goe away.*

16 *Which are blackish (that is, not to be seene) by reason of the yce, and vpon which the snow is heaped.*

17 *But at such time as the heat commeth, they beginne to decrease, and if they feele the hot Sunne beames they are consumed out of their place.*

18 *They depart from the course of their wonted chanell to other places, they ascend into the ayre, and perish.*

19 *The multitude of the Themanits, looke after them and the troopes of the Sabæans waited for them.*

20 *They were ashamed, because they trusted vpon them, they came thither, and they blushed.*

15 And trulie you my kinsmē, ought thus to haue done: But contrariwise, you haue so deceiued & beguiled me that I may well compare you to those brookes, which cary with thē as it were mountaines of waters, & with their violence & swiftnes doe great harme, but which neuertheless do immediatly decrease: 16 And in the winter time beeing hidden vnder the

yce & couered with the snow lying thick vpon them deceiue
those, who tread vpon thē: 17 But in the summer when the
heat of the Sunne beames falleth vpon thē, they waxe lesser,
and begin to be dryed vp; 18 And being at it were cut in
to diuerse small riuers running here & there by little & little
beeing resolued into vapours, at length quite vanish away
19. 20 Which thing caused great multitudes of the *Themanits* and the *Shabeans* to blush & to be ashamed, who going a
great iourny vpon hope to find water in those brookes, when
they came thither, were disapointed of that they looked for

21 *For now* (you haue beene to me) *as nothing. You haue seen my horrible plague, and yee were afraid.*

For surely you haue done me no more good, then if you had bin no where, or not at all, in so much as so soone as ye saw how I am broken & how horribly I am afflicted, for fear ye aboad without speaking any word.

22 *Did I say, bring vnto me, & giue me a reward of your substace*

23 *And to deliuer me from the enemies hand, and to redeem me out of the hands of the mightie?*

22 I haue lost all my goods. Did I in this my distresse re
quire any thing at your handes, to releeue my want and ne
cessitie? 23 Theeues & robbers haue violently set vpon me
Haue I required help & succour at your hands, that I migh
by your meanes be deliuered from mine enemies and cruel
oppressours? what impatiencie or what want of courage ca
ye charge me withall?

24 *Teach me and I will hold my tongue; and cause me to vnder stand wherein I haue erred.*

Neuertheless I heare you marueilously blame my lif
passed & vtterly to cōdemne it. But I beseech you, shew wha
wickednes, & what hainous crimes I haue committed. For
shalbe willing to heare and ready to be taught. Onely giue m
to vnderstand wherein I haue in such manner transgressed, &
what it is that you mislike in my doings.

25 *How forceable are the words of truth? But what doeth th reproofe* (of any) *of you reprooue?*

Certenly true & wise speeches are of great force and ver
much auaileable? but what shall you *Eliphaz*, or any of yo
here present, get by such vniust reproofes?

26 *Do*

26 Doe you imagine that words are (of you) to be reproued, and the wordes of one that despaireth, to be winde?

For doubtlesse you are deceiued, if in this conference and reasoning you thinke, that you are to busie your selues about the confuting of a mad mans fooliſh & vnreasonable words, & of his vaine speeches, who is vtterly in despaire of his life.

27 Nay, you fall vpon the fatherleſſe, and you feaſt vpon your companion.

Nay herein you doe all one, as if you ſhould violently and iniuriouſly deale with the fatherleſſe, & take delight or make your ſelues merry in the calamitie of your friendes, ſeeing I am in greater diſtreſſe and miſerie then the fatherleſſe.

28 And therefore vouchſafe now to looke vpon me, and (conſider) whether I haue made a lie before your face.

But now I beſeech you haue ſome regard of me, & ſetting me before your eyes conſider, whether euer I haue bin found a lyer and diſſembler. For you haue knowne me this long time very neerely both within and without.

29 Returne I pray you, and there ſhalbe none iniquitie; returne I ſay, and my righteouſneſſe (ſhalbe apparant) in that behalfe.

Return I pray you from your error, & you ſhal find me free from theſe offences, leave off I ſay, falſlie to accuſe me, and in this matter you ſhall ſet me cleere.

30 (You ſhall ſee) whether there be any wickedneſſe in my tongue, whether my mouth doe not diſcerne wrong matters.

So it will come to paſſe, that you ſhall eaſilie perceiue, whether in the former times of my proſperitie, I thought one thing with my hart, and ſpake another thing with my mouth: and whether I could iudge and diſcerne right from wrong with the taſt as it were of my minde.

¶THE SVMME AND ORDER of the VII. Chapter.

IOB letting paſſe his friendes whoſe falſe accuſations and aduiſe, he ſufficientlie ſhewed, that he vtterlie miſliked, turning his ſpeech to God him ſelfe, in the ſixe former verſes, in moſt pitifull ſort complaineth that he is otherwiſe dealt withall, then other men be: that

their trauailes are neither continuall nor vnfruitfull, but of his miseries there is no end, nor any hope that it wil euer be better hereafter.

In the 7,8,9, 10. verses, the wretched estate of mortallitie in it selfe beeing set downe, he endeauoureth to draw God as it were vnto this, that it would please him to content himselfe with the former afflictions, adding no more to the rest.

In the 11. verse, and so to the end of the 19. The flesh striuing against the spirite, doth wrest out somewhat immoderate complaints from Iob; *Such notwithstanding, as that at no time he breaketh foorth into vngodlinesse and blasphemie.*

In the 20. and 21. verses, the spirit repressing and keeping downe the rage of the flesh, Iob *comming againe vnto himselfe, doeth most earnestlie craue pardon for his sinne, & some mitigatiō of his griefe.*

CHAPTER VII.

1 *Is there not a setled, and appointed time of mans warrefare here vpon earth: and are not his daies as the daies of an hireling?*

BVT trulie such is the estate of mortall men, that as soldiers they be not in continuall fight, but that their warrefare is ended with peace, and then followeth the receyt of their paye, which is the end of their trauaile: which also doth appeare in other sorts of hirelings, when they haue finished their taske.

2 *As a seruant longeth for the shadow, and as an hireling looketh (*for the reward*) of his worke.*

So seruants wish and wait for the darknesse of the night, which finishing their day labours, yeeldeth them a quiet rest; so workmen in the euening attend to receiue their set wages.

3 *So my lot hath beene the moneths of vanitie (*that is, painefull without profit,*) and troublesome nights haue bene appointed to me.*

But my estate is farre otherwise. For their labours are set out vnto them for the day times, but vnto me for whole moneths, & such wherof no profit ariseth: & vnto thē the nights are alotted for rest, but for trouble and anguish vnto me.

4 *If I laid me downe, I said, when shall I arise? and (*when*) will the euening haue ended (*her course:*) and I am euen ful with tossing to and fro vnto the dawning of the day.*

For lying vpon my couch, I am so farre from taking rest, that I say, when will the time come, that I may rise? howe long is it before the night will be ended? and being altogether without

without rest, I do nothing else but tosse vp and downe, vntill the morning.

5 *My flesh is clothed with wormes: and my skinne is rente and riuen asunder with the clottes of dust.*

My flesh is couered ouer with wormes, as with a garment: my flesh is cutte, and as it were deuided into small clottes.

6 *My dayes haue bene lighter then a weauers shuttle, and they are spent without hope.*

Moreouer, those my best and quietest dayes haue passed away verie suddenly and swiftly, euen as a weauers shuttle glideth ouer the webbe: yea, and they are cleane gone without any hope of euer seeing them againe.

7 *Remember that my life is but a blast, and that mine eyes shall not returne to see that which is good.*

Remember, O God, that I am borne a man, who of himselfe is miserable enough, although thou addest no more affliction vnto him. For this life being common to me with all other liuing thinges, is nothing else but a breath or winde passing to and fro: and mine eyes beeing once closed and shutte vp by death, shall neuer receiue light to behold againe the pleasure of this life.

8 *The eye of him that seeth mee,* (that is, of him that desireth to see me with his eyes) *shall not see me: thine eyes shall be vpon me, and I shall be no longer.*

9 *As the cloude breaketh and vanisheth away, so he that goeth downe to the graue, shall come vp no more.*

10 *He shall returne no more to his house: neither shall his place know him any more.*

8 It is sufficient that death shall suddeinly ouertake me, so that thou needest not to call for any other miserie to destroy me withall. For being once dead, no man shal euer find me againe; although with his eies he leaue no corner vnsearched: yea, and if thou thy selfe wouldest happily behold me, it should be in vaine: for I shall not be a man any longer.

9 But as a cloude, after it is once dispersed, vanisheth away, so, whosoeuer descendeth into the deepe graue, returneth not to liue here againe in this worlde.

10 Neither shall he come any more vnto his familie: nay, the remembrance of him shall so perish in that place, as if he

had neuer bene seene there.

11. *Wherefore I will not holde my peace: I will speake in the trouble of my spirite: I will speake in the bitternesse of my soule.*

Which thinges being so, I will, so long as I am able to bring foorth a worde, with full mouth speake, whatsoeuer my troubled spirite and the most bitter griefe of my minde shall giue me to vtter.

12. *Am I a sea or whalefishe, that thou keepest mee in warde?*

Am I the raging violence of the Sea, which can by no waight or force be kept vnder, or as those vntaimed and fierce seamonsters, that thou shouldest so hedge me in with euils on euery side, as though thou were afraid least I should escape away from thee?

13. *When I haue sayde, my couche shall relieue me, my bedde shall* (somewhat) *ease my complayninges.*

14. *Thou fearest me with dreames, and astonishest mee with visions.*

15. *Therefore I preferred strangling before breathing, and death before my bones.*

13. For if I haue at any time sayde with my selfe, It may be, that the night will bring some comfort vnto mee, when I am a bedde, and that my couche will cause my moninges to cease. 14. Then am I wholy dismayed with dreames and visions. 15. Insomuch that I thinke that those, who are strangled, are to be accounted in case farre better, then is this most miserable life of mine, & that I shoulde rather wish to die, then to carrie about with me these my rotten bones.

16. *I am wearie* (of life) *I shall not liue alway, withdrawe thy hand from me, for my dayes are vanitie.*

This life is loathsome vnto me, which verily, howsoeuer for a while thou continuest the same in this miserable estate, shall not last euer. Leaue off, I pray thee, any longer to torment him, who is appointed to dye, and can not escape death.

17. *What is man, that thou doest magnifie him, and that thou settest thy heart vpon him?*

18. *And doest inquire after him euery morning, & tryest him euery*

euery moment.

19. *Howe long will it be (yer) thou depart from me? neither wilt thou let me alone, whiles I haue swallowed my spettle.*

17. 18. What is there in vile and base man, that some time thou shouldest so highly extoll him, and bee so carefull for him, as I haue had experience of heretofore: sometime againe cast him downe headlong, euen thither, whither *I*, being altogether thrust out of my former estate, am now fallen: to the ende thou mayest, hauing by the breake of the day euery morning made inquisition against him, with such seueritie punish both his thoughtes and deedes; and also call him to so hard and streight accompt, euery minute of an houre?

19. And I pray thee, O God, when wilt thou, after all this while, holde thy hand from striking me, at the least, so long time, till I may, poore miserable wretch that I am, but euen swallow downe my spettle?

20. *I haue sinned, what shall I doe vnto thee, O thou preseruer of men? why hast thou set me right against thee, and I am a burthen vnto thee?*

Loe, I confesse and acknowledge my selfe to bee a sinner: What am I able to doe with thee? O thou that art so carefull ouer mans saluation, and to whome the life of thy saints is so deare and precious, why hast thou set mee against thee as a marke to shoote at? and why am I so burdensome vnto thee, that thou canst not beare and suffer me any longer?

21. *And why doest not thou take away my transgression, and remoue from me mine iniquitie? For now shall I sleepe in the dust, and if thou seekest me betimes in the morning, I shall not be.*

Alas, why doest thou not rather put away all mine offences, and make an ende of these thy corrections? For, by the grieuousnesse of this affliction, I am brought to such extremitie, that out of hande I shall lye in the dust: and albeit thou vse great diligence in seeking mee out, yet shalt thou not finde me: because henceforth, I shall not be a man any longer.

BIldad *followeth the steppes of* Eliphaz, *but he reuileth* Iob *more vnfriendlie, and vseth greater bitternesse of speech: so farre is he from amending that, wherein the other had exceeded measure, albeit otherwise in the thing it selfe, he had not offended. Therefore in the 2. verse, he most bitterlie findeth fault both with* Iobs *speech and gesture. And in the 3. verse, he wresteth in a most true position, but yet such a one, as very little concerned this present disputation against* Iob: *and he doeth it with as small wisdome & discretion, as with great pride and confidence. For doth it either argue* Iob *an hypocrite & wicked man, or charge God with iniustice, if it be said that* Iob *for his sinnes was not so afflicted by God, (whereas he in the meane time denieth not him selfe to be a sinner, and to haue deserued Gods heauy hand vpon him) but rather prooued & tried by him according to his good pleasure. Yet* Bildad *goeth on as if he had done very well, and in the 3. verse, in pluine wordes boldly auoucheth, that* Iobs *children were by Gods iust iudgement destroied with the fall of the house. For by this meanes he thought he might bring* Iob *into some hope of appeasing Gods wrath (for that he had not suddenly slaine him as he had done them) and therefore in the 5. 6. 7. verses hee assureth him, as Eliphaz did before, that all things shall go well with him, if he repent. Then generallie he reasoneth of the transitorie felicitie of the wicked and of the sure and permanent happines of the righteous, by verie goodly similitudes, to the wicked verie fitlie but nothing at all agreeing to Iob: and this he doth from the 6. verse to the end of the 19. all which he applieth plainlie vnto Iob, verse* 20. and 21. 26.

CHAPTER VII.

1 *But Bildad the Suhite answered and said,*

2 *Howe long wilt thou talke of such thinges, and thy speeches* (shall be) *as a mightie winde.*

BVt Bildad the Suhite hearing these complaintes which Iob made, How long, saieth he, wilt thou talke in this maner, or rather with full wrath send foorth as it were this tempest of wordes.

May it be that God plagueth thee vnworthily without a-

ny

ny thy desert; and so leaueth of to bee God, that is, the authour and maintainer of iustice and equitie.

4 *If thy sonnes sinned, and he sent them out* (that is, expelled and gaue them ouer) *into the hande* (that is, to the power & arbitriment) *of their transgressions.*

5 *If thou wouldest resort vnto God earely,* (that is, now betimes and earnestly) *and make thy prayer to the almightie.*

6 *If thou wilt be pure and vpright, he will awake ouer thee, and will make the habitation of thy righteousnes, prosperous.*

7 *And thy beginning shall be small, but that which followeth shall be increased very much.*

Albeit, thy children by reason of their sinne against God and for their owne transgressions were stroken with death, and are to suffer iust and deserued punishments, 5. Notwithstanding yf thou shalt spedilie and earnestlie flie vnto God who hath as yet spared thy life, if I say for standing thus in contention with almightie God, and resisting his fatherly visitation, thou shalt craue pardon and beseech him of mercie: 6. and hereafter shalt laboure to leade the rest of thy life in sinceritie and righteounes; he will be moued and awaked by thy praiers and will blesse that thy house and habitation in which thou shalt shewe foorth and make knowne thy virtue and godlines: 7. yea he will soe aboundantlie poure out his blessings vpon thee, that thy former prosperitie shall seeme nothing comparable to this happie and flourishing estate, which shall follow.

8 *For, I pray the, inquire of the first* (that is, of the oldest or most auncient) *times, and prepare* (thy selfe) *to search of their fathers.*

9 *For we are yesterday* (that is, are but of yesterday) *neither haue we any knowledge, seing our daies vpō earth are but a shadow.*

10 *Shall not they teach thee, and tell thee, and vtter the wordes of their hearts.*

8 But if so be yow will not beleeue me, goe to search the auncient histories from the beginning of the worlde: and consider what hath happened to those our auncetours and to the men of olde time.

3 Doth God peruert iustice, doth *the almightie* (I say) subuert the thing that *is right?*

9 For

9 For we are as it were borne but yesterday, and the daies of our passing away like a shadow, we liue in great blindnes and ignorance.

10. But they doubtlesse will teach and instruct thee, yea they wil not hold their peace, but wil bring forth those things which are moste true and certen, out of the storehouse of their heart.

11. *Will a bulrush grow without mire: or will grasse grow without water.*

12. (While it is) *yet in its greenesse, it is not cut downe, but it withereth before any other hearb.*

13. *So are the pathes of all that forget God and the hope of the vngodly man shall perish.*

14. *Whose hope is cutt off, and his confidence (is) as the house of a spider.*

15. *He leaneth vpon his house, but it doth not stand, he holdeth him fast by it, but it doth not indure.*

11. Neuertheless I denie not, but that hipocrites florish for a time, and that through Gods singular bountifulnesse, but yet they are like to bulrushes and medow flowers which would neuer growe vnlesse they were nourished, the former truly with mire, and the other with water.

12. & 13. But as these plants which so long as they are greene are not gathered, but suffred to growe, and yet notwithstanding they wither of their owne accord before other hearbs, & then are cut downe; such is the beginning, the proceeding and the end of all that forget God: and euen so all the hope of hipocrits doth vanish away and come to nought.

14. Their exspectation is deceiued, againe, I say, their hope is cutt off, & their confidence is weaker then the spiders webbe.

15. For leaning & trusting vpon their riches which they haue layed vp in store at home, in the end they find them to be vaine and transitorie, and, howsoeuer he lay holde on them flying from him, yet such is their weakenes that they can not vphold him from falling.

16. (But) *he is green before the sunne, and his braunches sprede them selues ouer his garden.*

17. *His*

17. *His roots are wrapped nere the fountaine, and he windeth him self about the stonie building.*

18. *Shall he be taken out of his place, which may denie, sayinge, I haue not seene thee?*

19. *Loe this shall be that ioye of his way, euen out of his moulde shall others growe.*

16. But he contrariwise, (namely, who applieth his mind to virtue and godlines) is as a flourishing tree which standing open to the sonne, is so farre from beeing parched or dried with the heat thereof, that thereby it is rather cherished and refreshed in such sort, that it spreadeth it selfe on euerie side in the place where it groweth, and that not in any marish or vnhusbanded ground, but in a faire and pleasant garden. 17. For it being watred with the ouerflowing fountaine of Gods bountifulnes, and the roots thereof deep within the ground surely knitte and folded one within another, spreedeth and twisteth its boughes round about the fountaine vault, being stronglie built with stone. 18. Neither is it to be feared least being violently pulled vp, and caried cleane away no signe nor token thereof shall appeare: as if the place it selfe where it stood should openly denie, that it euer did behold it. 19. And this truly is the goodlie and flourishing estate of him that loueth righteousnes, who euen then when he departeth hence, is in this respect happie, because his verie dust shall liue and growe vp after him.

20. *Behold god doth not abhorre an vpright man, neither doeth he take the wicked by the hande.*

21. *Jn so much that he will fill thy mouth with laughter, and thy lippes with gladnesse.*

22. *They that hate the shall be clothed with shame, and the dwelling of the vngodlie (*shall*) not (*be*)*

20. The summe of all that I haue saide in effect is thus much, that God neuer reiecteth those who indeauour to liue vprightly, as also that he neuer reacheth out his hand to help the wicked. 21. & 22. Now iudge your selfe, by your owne case, what manner of man you haue bene. But if you following our aduertisements, shall repent, there is no cause why you should dispaire. For contrariwise it shall come to passe, that this your mourning shall be turned into mirth, and thy mouth

mouth into exceeding gladneſſe. All thy enimies ſhall be put to ſhame, and they that hate thee ſhall come to confuſion.

¶THE SVMME AND ORDER of the 4. Chapter.

Eliphaz had accuſed Iobs life, as being full of feigned holineſſe and vprightneſſe, and had exhorted him to repentance, which might bee anſwerable to ſo great an offence, vſing an argument drawne from the nature of God, which can not abide to deale ſo vnmercifullie with a true, godlie, and virtuous man: as Bildad did likewiſe complaine, treading in the ſame ſteppes, or rather, going ſomewhat further, and did in flat termes finde fault with Iob and his children, as it were caſting in his teeth their ſudden deſtruction. Now Iob anſwearing for himſelfe, doth not onely acknowledge the infinite power of God, and his iuſtice, beeing greater then that any exception can bee taken againſt it, and that in a more plaine, excellent, and diuine manner, then either Eliphaz or Bildad had done before him: but alſo returneth the verie ſame argument, which was brought againſt him vpon his aduerſaries: rightly, wiſely, and religiouſlie denying that conſequence, which they had gathered. For in the eleuen firſt verſes he ſheweth that this power and iuſtice of God which daily offereth it ſelfe to our view in his works is ſo great and infinite, that the reaſon thereof can not be conceyved by man: foraſmuch as he ſeeketh not the cauſes of his decrees and purpoſes from the things which he gouerneth: but his will which is before all things is the rule of all iuſtice, which he teacheth verſ. 12. & 15. And Paule had reſpect vnto this, riſing a great deale higher, namely to the eternall decree of Election and Reprobation, Rom. 9. 20. & 11. 32. Afterward to the end of the 21. verſe, he doth verie wiſely applie this doctrine to himſelfe, flatlie denying, how hardlie ſoeuer he were delt withall, that euer it came into his mind, either to charge God with any iniuſtice, or fooliſhly in his ſight to auouch himſelfe to be free from all ſinne: ſo notwithſtanding, that deeming of him ſelfe according to his preſent ſickneſs and affliction, he denieth that there is any hope for him of recouering this life. Hereby wee may eaſilie perceiue, how vaine and friuolous their iudgements are on both parts, who determine of theſe matters according to the reach of mans braine. For Iobs friends hope, that which was indeed to

come

come to passe as the euent prooued, that Iob though he were brought to the last vast, neuertheless should be restored againe, euen to a far better estate then euer before he had inioyed: but of the way how he should be restored, therein they iudged amisse. Iob on the contrarie side doth altogether dispaire of his recouerie, and wisheth to be deliuered from his afflictions by death: falsely deeming by the greatnes of his miserie that God had so determined: Then returning to the generall position, he sheweth that that was not true, which his aduersaries had set down concerning the sudden destruction of the wicked and the constant prosperitie of the godlie: which he proueth first in generall vers. 22. 23. 24. and then propounding his owne example vers. 25. 26. 27. 28. He further answereth from the 29. verse to the end of the chapter, that he can not allow of their iudgement in this point, that he should euer by any meanes obtaine to be restored vnto his former estate and much lesse into better: because all hope of this thing is cleane taken from him. And last of all trusting vpon the testimonie of his innocent conscience, hee appealeth vnto God himselfe, and (setting apart that maiestie of God, before which none is able to stand) is readie to plead his cause against them, euen before God who is moste iust. But as touching the names of those starres, which are mentioned vers. 9. I am of their iudgement who thinke that the 4. quarters of the yeare are signified thereby, which the Astrologians teach to bee gouerned by the influences as they terme them, of certaine starres. Therefore the learned interpretours haue not vnfitly translated, Has, Arcturus, Chasil, Orion: Chimah, Pliades, *or the seuen starres: and the Climates of the south, the summer signes: altogether neglecting the toies of the vnlearned* Rabins: *which starres or signes are answerable to Autume and winter, the spring time and summer. But I had rather retaine still the Hebrue words, then vse the other, which haue bene so much abused with glosing and impure tales & deuices of the wicked and prophane poets.*

CHAPTER IX.

VERSE 1. *Then Iob answered and said,*

2 *I know verily that it is so: for how shall man compared with God prooue him selfe iust.*

3 *If he will contend with him, man could not answere him to one* (that is, to one thing of a thousand.)

4 (For

4. (For he is) *wise in heart and mightie in strength, who shall harden him selfe against him, and shall be in peace?*

1. 2. BVt hereunto Iob answered in these words. Harke my frends whether you do rightly condemne me, as wicked and as an hipocrite. I yeld vnto you, when as you affirme Gods iustice to be very great and without end: yea Eliphaz I graunt somwhat more then I could heare or learne of you, when as you said before (4. Chap. vers. 3.) that man could not bee more iust then God. For I say farther, that none euer could be found so iust, that he might any way be compared vnto God. 3. And this likewise I graunt to you Bildad, that nothing can be done of God either against his iustice or against his power: so that I may without controlment affirme thus much, that if anie be so madde that he would dispute with him about his iudgements, he coulde not though he were neuer so wise answere him one obiection of a thousand. 4. For God is such a one who neither wanteth infinite wisdome to decree, nor incomprehensible power to bring to passe: neither shall any man euer rebelliously resist either his most powerfull iustice, or his most iust power, but that he shall be punished most seuerely.

5. *Hee remooueth mountaines, and it is not knowne when he ouerthroweth them in his wrath.*

6. *He maketh the earth to goe out of her place: and the pillars thereof to tremble.*

7. *He speaketh to the Sunne and it ariseth not, and sealeth vp the starres.*

8. *He alone spreadeth out the heauens and walketh vpon the heightes of the sea.*

9 *He made Hus, Chesil, and Chimah, and the secret partes of the South.*

10 *He doth great things, so that there can not* (be) *finding out* (of them) *by search, and wonderful thinges so that there can not* (be) *numbring* (of them)

11 *Behold he shall go by me and I shall not see him, and he shall passe by and I shall not perceiue him.*

5. For who is able to withstand his power? or who is able to compare with him in strength, who with such violēce remoueth huge mountaines, that being thorough his furie ouerthrowne,

uerthrowne, they appeare not any where, neyther can they any more be seene? 6 At whose commaundement the earth is mooued out of her place, yea the very pillers and foundations thereof are shaken. 7 It is he who hath made the Sunne, to gouerne the light in the day time, & the starres to lighten the darkenes of the night. Yet if he doth but speak the word, the Sunne pulleth in his light, and shineth no more then if it were not yet risen: and he closeth vp the starres as it were vnder a signet, that they should giue no light. 8 Now the heauens which he hath made round, and which on euery side, as a large and faire roofe, he hath spred ouer our heads, doe shewy forth, together vvith this his vnsearchable povver his no lesse vvisdome in the frame and gouernment of such an excellent vvorke. And he it is likevvise, vvho ruleth the vvaues and raging sourges of the sea, as it vvere vvalking in the middle of them. 9 Moreouer the vvhole skie from the North Pole, vvhich lyeth in our sight, to the South Pole beneath vs, vvhich is hidden from vs, the skie, I say, decked and beset vvith so many bright and glittering starres, vvhich doe after a sort gouerne the fovvre seasons of the yeare, doeth it not represent, and in a manner set before our eyes, the vvisdome of God, the Creator and gouernour of all thinges. 10 Therefore most true it is, that he is the vvorker and gouernour of so great and so vvonderfull things, that they can not either be sought out, or numbred. 11. Whom also, when he is neere me and when he offereth himselfe vnto me, I neither can beholde with mine eies, nor comprehend in my minde and vnderstanding.

12. *Behold, be it he hath taken avvaie, vvho shall make him to restore (it?) Who shall say vnto him, vvhat doest thou?*

13. *God vvill not vvithdravv his anger: and the strong helpers shall stoope vnder him.*

14. Therefore that I may at the length come neerer to my selfe, seeing that he is the moste mightie and the moste iust gouernour of all things, if he shall thinke it good, as now it hath happened to me, to take any mans goods, yea, or his life from him, who shall compell him, as a theefe or robber to make restitution: yea, who shall call him to account or bring him to his answere. For his will is the true and onely

rule of iustice it selfe. 13. But if any man trusting to his owne power, (such as are sometimes found, lostie & high minded men;) shall either attempt any thing himselfe against God, or take part with them, with whome God is displeased, so much the more will his anger be kindled against them, neither will he leaue till he haue vtterly rased them out.

14. *How much lesse shall I answere him, and find out my words with him?* (that is, with meditate speeches shall reason with him)

15. *Who though I were iust, would not answere; yea I will make my supplication to my iudge.*

16. *If I should chalenge him, and he should answer me; I will not beleue, that he hath heard my voice:*

17. *As who hath beaten me in peeces with his thunderbolt, and hath multiplied my wounds to a full number;*

18 *Neyther giueth me leaue to take any breath: but rather he filleth me with bitternes.*

19. *If I shall haue recourse to force, behold he (is) strong, and if to the law, who will bring me to plead with him?*

20. *If I shall iustifie my selfe, mine owne mouth shall condemne me: shall I esteeme my selfe perfite? he shall peruert me* (that is, he shall conuince me to be a wicked doer.)

21. *Should I say I were perfite? I should not know my soule: and I shall condemne my life.*

14 How much lesse ought I, the moste base and abiect of all other, to resist his will, and to stand in contention of wordes against him, or to prepare my selfe to reason with him? 15. Verely my minde would neuer giue me thus to doe, albeit I were free from the least blemish of sinne, but I would rather craue mercie at his handes, beeing my iudge. 16. But bee it, that I durst challenge this of him, and hee should giue me leaue to speake for my selfe, and debate the matter with him, yet is it not likely that hee would iudge on my side, namely, that himselfe hath done me any wrong. 17. & 18. For he is not changeable. And behold he hath not onely afflicted me, but euen beaten me as it were to powder, not as beeing a little displeased, but shooting thunderbolts from heauen: neither hath he wounded me in one or two places, but he hath heaped blowes vpon blowes and that in such

such sort, as if he would wreake his whole anger vpon me; in so much that he hath not giuen me any time to breath, but hath whollie filled me with bitternes and affliction, so that I must needes dispaire of euer recouering those things, which you willed me to hope for.

19. What? shall I oppose force against force, seeing he alone is moste mightie? but if I shall goe about to sue him at law, who shal make him appeare or bring him to his answer?

20. And bee it, that he doe personally appeare in iudgement, yet if I shal pleade guiltlesse, this one thing verily shall disproue mee, that I dare presume so to speak in his presence: if so be, I say, I shall auouch my self to be perfect and blamelesse, euen herein he will conuince me to bee wicked. 21. I say againe, if I shall dreame, that I am perfit, I shall not knowe my self, and when he shall examine my life according to the perfit rule of righteousnes, I shall bee compelled to abhorre and detest my selfe, and mine owne filthines in his sight.

22. *This is one pointe: therefore I saide, he destroieth both the righteous and the wicked.*

23. *If (*he take*) the scourge, he should slaie suddenlie: hee laugheth at the triall of the innocent.*

24. *The earth is giuen into the hand of the wicked, he couereth the faces of the iudges thereof: if not, where is he or who is he?*

22 All which things tend, to this end which I will not hide from you, namely that God doth alwaies vse his power iustly, and yet farre otherwise then yee imagine. For you say, that it standeth with Gods iustice, either alwaies to blesse the godlie in this life, or else when they goe astray and afterward repent, to chastice and correct them for a time, so that he neuer suffer them to continue to the end of their life, in that miserie and affliction, which hee hath laid vpon them: and contrariwise either forthwith to roote out the wicked, as whome he hateth and abhorreth, or else the more patientlie he suffereth them for a time, the more grieuouslie and fearfullie to punish and take vengeance of them in this life. But I tell you that herein you are deceiued. For if we consider the course of this life, doubtlesse we can not determine either of Gods iustice or of mens merits, by the commodities or discommodities thereof. For miseries and afflictions

of all sorts, are common both to good and bad, with which one and the same God will in this life bring to confusion both the one and the other. 23. Neither need we go farre to prooue this. For if it were as you say, God as soone as hee taketh his scourge in his hand, would forthwith destroy the wicked, so that not one of them should be left: and againe it should suffice him, gently to chastice the godlie, and then by and by to withdraw his hand from afflicting them. But contrariwise we se verie manie vpright and virtuous men in such sort afflicted, that, if you looke onely vnto the vse of this life, hee may seeme to take delight & pleasure in their miseries: namely, if any may giue credit to your assertion. 24. And on the other side, the godlie being thus afflicted, doe we not see and behold, howe the wicked doe not onely liue, but inioy prosperitie, they sit in the throne of maiestie and rule ouer kingdomes and nations, and without any controlement peruert all equitie and iustice? Which things, if we say they are done beside the vvill and foreknowledge of God, vve shall thrust God out of the vvorld? and vvhome then shall vvee make the creatour and gouernour of the vvorld?

25. *My daies haue beene more swift then a runner, they haue fled and haue seene no good thing.*

26. *They are passed with the most swift ships, and as the eagle which flyeth to the praye.*

And contrariwise how flitting & vnconstant the prosperity is of such as followe virtue, and endeauour to liue honestlie and vprightlie in the feare of God, let my example witnes. For my former life repleniſhed with so manie blessings, is so suddenly passed away, that no poste may in swiftnes be compared to it; and all those things were taken from me, almost before I had any feeling of them: finallie no ship flieth more swiftlie vnder saile, no eagle is caried more swiftly to ceaze vpon her pray.

27. *When I haue said* (that is, when I haue thus thought and determined with my selfe) *I will forget my complaining, I will cease from my wrath, and comfort* (my selfe.)

28. *I am terrified with all my torments: I know that thou wilt not make me cleane.*

27.28. But as my prosperitie was soone gone and sudden-

lie

me? For there is not any to be an vmpire & a iudge between vs.

34. *Let him withhold his rodd from me, and let not his terrour make me afraid.*

35. *I will speake, neither will I feare him: because I am not so with my selfe.*

34. But go to, let me obtaine this one thing at his hands, that he graunt me some truse and respite from these my torments, and doe not terrifie me with the maiestie of his incomprehensible power and greatnes. 35. For then, hauing recouered my strength, I would be bold to plead my cause at Gods owne barre, against your false and slaunderous accusations. For my conscience beareth me witnes, that I am not such a one, as you, against all right and reason, do esteeme and account me.

¶THE SVMME AND ORDER of the 10. Chapter.

IOB hauing as it weare cited his freinds before Gods iudgement seate, first he protesteth, that he is driuen to doe this which hee doth against his will, as being constrained by their false accusation to take this course, vers. 1. and thence forward he beginneth to plead his owne cause. And this one thing is in all these complaints to bee obserued, that Iobs purpose is not to present himselfe before Gods iudgement seate, as if he were voide of all sinne (for he doth both in verie manie places going before, and in the whole former Chapter, and also in the Chapters following acknowledge the contrarie) but onely to free himselfe from the wrongfull and slaunderous accusation of his aduersaries, who charged him with a dissembled holines and feare of God, and with much wicked and vniust dealing towards men: by which he had drawne vpon himselfe this extraordinarie iudgement of God. Therefore he standeth in the defence of a good cause, and mainteineth a iust quarrell, howsoeuer partly the bitternes of his griefe, and partlie the indignitie of this shameleſſe slaunder, wrung from him some speeches which might bewray mans infirmitie, which neuertheless he doth euer now and then mitigate. This therefore being set downe, which hee testifieth in the last verse of the former Chapter, and in the 7. verse of this chapter, namely, that

that he reuerenced and feared God from his verie heart according to his power, as afterward in the 29. Chapter he is compelled more plainely to lay open, and that hee was farre from doing or hauing done anie man iniurie: hereupon he reasoneth with himselfe, verse 2.3.4.5.6. how it should come to passe that God should deale more hardly and more vnmercifully with him, then with other most vvicked and vngodlie persons: and finding no meanes to resolue this doubt (vvhich thing happened also to the Prophets, as Psal 73. Ierem. Abac. 2.) he laboureth to moue God vnto compassion by sundrie arguments, dispairing vvholly of this life, & sometimes exceeding measure, but so, that he alvvaies confesseth himselfe to depend vpon Gods vvill and heauenlie prouidence.

CHAPTER X.

VERSE 1. *My soule lotheth my life: I vvill leaue my speech vpon my selfe: I vvill speake in the bitternes of my soule.*

MY soule is vvearie of this so miserable life: I will suffer my complaintes to haue their full swinge, as touching these afflictions which are laid vpon me. I will vtter whatsoeuer the bitternes of my torments shall put in my minde.

2. *I vvill say vnto God, condemne me not: giue me to vnderstand, vvhat controuersie thou hast vvith me.*

I wil speake vnto God in this maner. Now, I beseech thee, let me not bee pronounced guiltie, neither giue sentence of condemnation against me, till such time, as I may vnderstand why, and for what cause I am called vnto iudgement.

3 (Is it) *good for thee, that thou oppresse,* (that is, to vse oppression) (and) *that thou abhorrest* (that is to abhorre) *the vvorke of thine hands: and to shine vpon the counsell of the vvicked?*

And to the end it may not seeme straunge to any, that I should craue this at thy hands; the matter it selfe doth compell me thus to do. For farre bee it from me, once to thinke, that thou art delighted with violent and wrongfull oppression of any man, or takest pleasure in the destruction of thine owne worke. For wicked iudges are accustomed to take this

counſell and to follow this courſe, whom thou being a moſte iuſt and righteous iudge canſt not confirme or incourage by thine own example, as it were by a light ſhining from aboue.

4. *Haſt thou fleſhie eyes, or doeſt thou ſee as man ſeeth?*

May I thinke that thou ſeeſt into matters, no otherwiſe then wee vile and ignorant mortall men, whoſe carnall and bodilie eyes, in beholding theſe outward and ſenſible things doe ſo often deceiue vs: and that therefore happily, thou either knoweſt me not, or elſe art caried away with affections, and not led by ſure and well aduiſed iudgement?

5. *Are thy dayes as mans daies? and (are) thy yeares as the daies of man?*

6. *That thou makeſt ſuch inquiſition for my vvickednes, and ſearcheſt out my ſinne.*

Finallie is thy life like to mans life, deuided into the ſpaces of daies and yeres; that to knowe whether I haue liued lewdlie and wickedly, according as theſe men lay to my charge: thou needeſt ſome reſpite & time to conſider of the matter, & that I muſt needs be, as it were, put vpon the rack.

7. *Thou knovveſt that I am guiltleſſe of thoſe crimes, and (yet) who may deliuer me out of thine hande?*

What then may I doe or whether may I turne my ſelfe, wretch that I am? For truly thoſe things are not incident to thy nature. But thou knoweſt that I am free from that lewde and wicked life, whereof theſe men would make me guiltie, and yet doeſt thou vſe me ſo hardly and ſharpely, as that I haue no meanes to eſcape or rid my ſelfe out of thine hands.

8 *Thy hands haue throughlie vvrought me and haue faſhioned me vvhollie round about, and vvilt thou ſvvallovv me vp?*

O my God thou art he, who with ſo great care haſt framed me with thine owne hands, and exactlie faſhioned all my members. Alaſſe wilt thou ſo violentlie deface thine owne worke, & deſtroy that which thou haſt made?

9. *Remember I pray thee that thou haſt made mee as the claie: and wilt thou bring mee into the duſt againe?*

Remember I beſeech thee, that of earth, like a potter, thou haſt formed mee, and wilt reſolue mee into duſt againe: ſo that thou art not to ſhew and trie thy power in deſtroying ſo brittle & ſo weake a veſſell, and which ſhall returne into

to the duſt, ſo ſone as thou ſpeakeſt the worde.

10 *Haſt thou not powred me out like milke, and turned me to curds like cheeſe:*

11. *Thou haſt clothed me with ſkinne and fleſh, and couered me with bones and ſinewes.*

12. *Thou haſt dealt life and goodneſſe vnto me* (that is, thou haſt giuen me life accompanied with thy goodneſſe & bleſſings) *and thy prouidence hath preſerued me.*

13 *And haſt thou hid theſe things in thine hart? For I knowe that this* (was) *ſo with thee.*

10 & 11 Thou truly art he, who, when I was firſt conceiued in my mothers wombe, beeing as milke ſtrained, and afterwarde like a cheeſe put together, clothedſt me with skinne and fleſh, and ioinedſt me together with bones and ſinewes.

12 My life moreouer haſt thou beautified with wonderfull bleſſings, and daily preſerued and watched ouer my ſpirite. 13 whence then proceedeth this change ſo ſuddeine & ſo contrarie? and how couldeſt thou both ſhew thy ſelfe ſo bountiful towards me, and yet theſe things which now I feele lie hidden in my harte? for well I am aſſured, that theſe things had not happened vnto me, vnleſſe thou hadſt both willed and decreed that it ſhoulde be ſo.

14 *If I haue ſinned, thou alſo haſt looked vnto me, and thou haſt not cleanſed me from mine iniquitie.*

15 *If I am wicked, woe is me therefore: but if I am iuſt I will not lift vp mine heade, beinge filled with ſhame, and ſeinge mine affliction.*

14 I haue ſinned, I confeſſe, verie often, and thou in like manner art wont to note mine offences, neither haſt thou ſuffered me to eſcape vnpunniſhed.

15. But if I haue lewdelie and wickedly behaued my ſelfe, as theſe lay to my charge (whereof thou, O Lord, of all other canſt beſt beare me witnes) I haue noe cauſe at all nor reaſon to complaine: but if with my whole power and indeuour I haue folowed and giuen my ſelfe to virtue and godlines, I am therefore nothing exalted, yea, I am greatlie diſgraced and brought into this extreme miſery, which I feele.

16. *For it riſeth aloft,* (that is, it increaſeth) *and as a Lyon thou hunteſt me, & returneſt,* (that is thou doubleſt thy ſtrokes)

and

and art made merueilous (that is, sheweſt thy ſelfe merueilous) *againſt me.*

17. *Thou bringeſt freſh vvitnes againſt me, and thou multiplieſt thine anger vpon me: chaunges,* (that is, miſeries one exceedinge an other) *and armies are vvith me.*

16. For it increaſeth more and more: inſomuch, that euen as an eager and ſauadge ſeeker of his pray, thou ſeemeſt to hunt me, continuallie purſuinge me as if thou hadſt determined to ſhew thy might by my ouerthrow: for I haue ſcarſly receiued one blowe, when thou with loade ſtrikeſt on another: which may ſtand for witnes of thy ſeuerite which thou vſeſt towardes me: In a worde, miſeries doe aſſaile me by troupes, one ſucceding and foloweing in the neck of another.

18 *Wherefore then haſt thou brought me out of the wombe? (I vvould) I had periſhed, and that noe eye had ſene me.*

19. *That I were as though I had not bene, but brought from the wombe vnto the graue.*

Didſt thou therefore bring me out of my mothers womb, that I ſhould thus periſh? alas, why was it not rather thy pleaſure that noe eye ſhoulde euer beholde me? 16. I would to God, I ſay, I had ſoe bene borne, as if I had neuer bene, to witt, caried from the wombe to the graue.

20. *Are not my dayes fewe? leaue of then from me, and I ſhalbe a litle ſtrengthened:*

12. *Before I goe and ſhall not returne: into the lande of darkenes and ſhadowe of death:*

22. *The lande of darkenes as it were the darknes of the ſhadow of death, and not of order,* (that is, vnpleaſaunt and where nothing is in order) *and where* (that which) *ſhineth, is darkenes.*

20. Finally ſith the remainder of my daies is ſhort, I pray thee let me go, that I may euen breathe a litle 21. before I depart out of this life, into which I ſhall neuer returne againe, into that lande, where lothſome darkenes dwelleth, not the darkenes of the night, but the verie darkenes of death. 22. that lande I ſay, ſo darke as is darkenes it ſelfe; where the ſhadowe of death poſſeſſinge all things, there is no difference at all of day or night, neither of the ſeaſons of the yere nor of the riſing or ſetting of the Sun: where, to conclude, there is

palpable

palpable darkeneſſe, when the Sunne ſhineth and giueth light vnto the whole world beſides.

THE SVMME AND ORDER of the xi. Chapter.

TSOPHAR the third of Iobs friends, as he ſpake laſt, ſo is he herein more to be blamed then his fellowes, that whereas he ought to haue vnderſtood by Iobs anſwers, that he was wrongfullie accuſed, he contrariwiſe beginning with a moſt bitter inuectiue, ver. 2. & 3. openly playeth the Sophiſter, ſo interpreting thoſe thinges, which Iob had ſaid both before in the 6 Chap. ver. 10. & in the former Chapter, verſe 7. in defence of his innocencie, as if Job had maintained that he was free from all ſinne, whereas notwithſtanding he had not once or twiſe, but very often witneſſed & confeſſed him ſelfe to be a ſinner: in ſo much that albeit he were without ſinne, yet he could not be accounted cleare and pure in the ſight of God. But you will ſay: whereof then did Job complaine? Surely for that coniecturing by the greatneſſe of his miſeries, they charged him moſt falſely to be an vngodly hypocrite, and a very wicked man. What ſoeuer therefore Tſophar ſpeaketh from the 4. verſe to the 13. concerning the infinite and vnſearchable wiſedome of God, is indeed very truely and grauely diſcourſed, but yet nothing fitly to conuince Iob: albeit Iob herein had not kept within compaße, and therefore had deſerued blame: becauſe he had more boldly then became him reaſoned with God, deſiring that the cauſe of this his ſo extraordinarie viſitation, might be diſcloſed and made knowen vnto him. And among other things, that diſcouereth Tſophar his vndiſcrete raſhnes, that he durſt ſo preſumptuouſly iudge, that God if he ſhould come and ſpeake face to face with Iob, would vtterly condemne him and pronounce him worthie of double puniſhment. For contrariwiſe God him ſelfe appearing to Iob, acquitteth him, and ſtareth thoſe his friends at Iobs earneſt intreatie for them. Seeing then that out of all theſe allegations from the 13. verſe to the ende of the Chapter, which nothing at all concerne Job, Tſophar concludeth nothing but that which Eliphaz & Bildad had ſaid before him, namely, that this was the only remedie left for Job, if he acknowledging him ſelfe for ſuch a one as they accuſed him to be, and ſo earneſtly deteſting him ſelfe,

would

would craue pardon at Gods hands: it followeth that Iob could not follow this their counsell, vnlesse he would lie against his owne conscience.

CHAPTER XI.

1 THen answered Tsophar the Naamathite, and said,
2 *Should not he, that aboundeth in words, be heard,* (that is, should not a man ful of words be answered?) *or shall a great talker be absolued?* (that is, shall a prating fellowe carrie away his cause?)
3 *Shou'd thy lies make men hold their peace, and when thou mockest shall there be none to make thee ashamed?*
1 and 2. What then, shal not a talkatiue man be answered? shall any man by multitude of words obtaine to be accounted iust? 3. Shall these thy lyes stop our mouthes, and mocking both God and vs, shalt thou finde no man to make thee blush, and to be ashamed thereof?
4 *For thou hast said, my being (hath bene) pure: and I am cleane in thine eyes.*
5 *But oh that God would speake, and open his lips with thee.*
6 *And that he would shew thee the secrets of wisedome. For* (they should be) *double to that which is,* (that is, those things, whereof thou complainest, should be twise so grieuous as those things which thou already suffrest:) *& know, that God doeth not challenge thee according to thine iniquitie;* (that is, that God doth not exact, whatsoeuer thou owest, but only a little parcell of that punishment, which thy sinnes deserue.)
4 For we haue heard, when as speaking to God him self, thou saydest, that thou hadst continued pure & perfect, thorough the whole course of thy life, and diddest terme him an eye witnesse of thy vprightnes. 5 and 6. And truely if it could be brought to passe, that as thou durst desire of him, he would vouchsafe to speake vnto thee, and at thy rash & vnaduised request, reueale the hidden secrets of his wisedome, I tell thee thy state would be twise as miserable and wretched as nowe it is. For thus thou must perswade thy selfe, that God doeth not take such punishment and vengeance vpon

thee.

thee, as thy offences deserue, but onely some small part and portion thereof.

7 *Wilt thou finde out the searching of God? wilt thou attaine to the perfectneſse of the Almightie?*

8 *(*They are*) the heauens height, what wilt thou do? it is deeper then hell,* (that is, the loweſt places vnder the earth.) *howe wilt thou know* (them?)

9 *The meaſure of it is longer then the earth, and it is broader then the ſea.*

10 *Whether he cut off, or ſhut vp, or gather together, who ſhall withſtand him?*

11 *Doubtleſſe he beholdeth faithleſſe men, he ſeeth wicked dealing, and ſhal he not regard it?*

7 And what doeſt thou require more at Gods handes, ſeeing theſe things ſo open and ſo manifeſt, doe ynough, yea and more then ynough convince thee. For if God him ſelfe would vouchſafe to giue thee account of his ſecret purpoſes, yet were thy minde able to conceiue and comprehende that wiſedome of God? or couldeſt thou by the profoundneſſe of thy iudgement, or quickeneſſe of thine vnderſtanding reach vnto that moſt abſolute perfection of the Almightie? 8 For he is higher then the higheſt heauens, how then canſt thou a fillie man creeping on the earth, come thither? His counſels lye hid more deeply then thoſe things which are buryed in the loweſt parts vnder the earth, howe canſt thou finde them out by ſearching? 9 and 10. This his wiſedome ſtretcheth it ſelfe farther then the borders of the earth, and it is of greater breadth and compaſſe then the wide Ocean. And who can let him to order and diſpoſe all theſe things after his owne pleaſure, or to turne them vpſide downe if it ſeeme good vnto him? And ſeeing thou canſt not denie, but that the falſhoode of men, and all wickednes whatſoeuer, lyeth open to his eyes, tell me, I pray thee, ſhall he not regard and puniſh that which he ſeeth.

12 *But vaine,* (that is, fooliſh,) *man is alſo made wiſe, though man be borne as a wilde aſſes colte.*

13 *If thou prepareſt thine heart, & ſtretcheſt out the palmes of thy hands,*

14 *If there be any defrauding in thine hand, and thou haſt remooued*

moued it from thee: neither sufferest iniquitie to dwell in thy tabernacle.

15 *Then truely shalt thou lift vp thy face without spot, & shalt be stable, and shalt not feare.*

16 *Doubtlesse thou shalt forget thy miserie, (*and*) remember it as the waters, that haue passed by.*

17 *And thy time shall arise aboue the noone day, (*that is, more bright then the cleerest day,*) thou shalt shine, thou shalt be as the morning it selfe.*

18 *And thou mayest be bolde, because there shalbe hope, & thou shalt digge, (*that is, thou shalt builde thee a dwelling place,*) and thou shalt sleepe quietly.*

19 *And when thou lyest downe, none shall make thee afraide, and many a one shall make suite vnto thee.*

20 *But the eyes of the wicked shall faile, and their refuge shall perish from them, and their hope shall be the giuing vp of the Ghost.*

12 And so men, who before were vaine and fooliſh, being taught by their afflictions and chaſtiſements, begin to be wiſe, and who are borne by nature as wilde as an aſſes colte, are tamed and made gentle. What other helpe therefore or remedie is there left for thee but this, that ſetting apart all wilfulneſſe, and redreſſing thy minde to a true and vnfained repentance, thou humble & proſtrate thy ſelfe before God. 13 And if ſo be thou haue any thing which was ill gotten, caſt it away, neither ſuffer thou any thing to remaine in thy houſe, which thou haſt taken from any man by violence or oppreſſion. 14 For then, doubt not, thou ſhalt be quiet and voide of feare, thou ſhalt haue a cheerefull coũtenance, and all that filthineſſe, wherewith it hath bene deformed, ſhall be quite taken away. 15 For a certaintie I ſay, the remembrance of theſe miſeries will foorthwith vaniſh, neither ſhalt thou remember them any more, thẽ waters which are ſuddenly paſſed away. 17 A brightneſſe more cleare then the noone day ſhall ariſe to thee, and ſcatter this darkneſſe, and thou ſhalt ſhine euen like the faire and pleaſant morning, 18 Finally, a ſure hope ſhall ſucceede this thy deſpaire, and thou ſhalt make to thy ſelfe quiet & ſafe dwelling places. 19 In which thou mayeſt take thy reſt without feare, yea and all men ſhall doe thee honour. 20 But

on

on the contrarie side, that greedinesse of the wicked, whose eyes deuoure all things, shall come to nought, and death comming vpon them at vnawares, shal beguile them of their expectation.

THE SVMME AND ORDER of the xii. Chapter.

IOB hauing nowe bene thrise prouoked first by the indiscreet and vnseasonable reproofes of his two former friendes, and nowe with the arrogant and lofty preface of Tsophar, beginneth also him selfe to deale roughly and roundly with them, partly shewing in the ende of the third verse that they haue not vttered any thing concerning Gods marueilous and incomprehensible wisedome, which was not well knowen of euery one, so that in this respect they ought not to challenge to them selues any great commendation with the contempt of others: partly declaring and prooving first, both by his own present example vers.4. and by common experience vers.5 & 6. that that point was most vntrue, which they so much beat vpon, both concerning the prosperitie of the godly and the aduersitie of the wicked in this life: as if thereby iudgement were to be giuen of Gods loue or hatred towards any man, or of his godly or vngodly life which he hath led. Afterward remembring that he was warned of Eliphaz Chap.4.vers.7. and of Bildad Chap.8. vers.8. to learne out of the mouth of olde men, what to thinke concerning Gods secret iudgements, he witnesseth that he hath heard the selfe same things of them as concerning the vnspeakeable power and wisedome of God, which the beastes them selues doe teach vs, vers.7.8.9.10. but that iudgement is requisite to discerne and rightly to esteeme of these thinges, with which it is probable that olde men are especiallie endued, but yet it is not alwayes so, nor necessarily true, vers.11.12. And then to the end of this Chapter, and so forward to the 13. verse of the 13. Chapter, where that Chapter ought rather to beginne, Iob teacheth that all things and the state thereof do depend of God: who doeth not borrowe the causes of his decrees and counsels from the nature and disposition of the things them selues, which he hath created: but contrariwise, that the course of all things is gouerned by the vnsearcheable will and prouidence of God.

CHAP.

CHAPTER XII.

Vers. 1. *Then Iob answered and said*

2 *Indeede ye are the people: and wisdome must die with you.*

3 *But* I *haue vnderstanding as well as ye: neither doe I fall before you* (that is, neyther will I yeeld one foot vnto you) *yea, who knoweth not such things?*

1 & 2 FOrsooth if a man may beleeue you, ye are not one or two men, but ye beare the person of some whole people, and al wisdome is hidden and laid vp within your brests, so that when ye die, it also shall decay and perish with you.

3 But how highlie soeuer ye esteeme of your selues, I am of some vnderstanding as wel as yee, and count my selfe nothing inferiour to you. Yea who is he, that knoweth not these things which ye haue spoken, and whereof ye make such brags in contempt of others, as if beside your selues none had euer heard of them?

4 *I am as he* (who is) *a laughing stocke to his companion, who calleth vpon God and hee heareth him, the iust* (I say) *and the vpright* (is) *made a laughing stocke.*

5 *He whose feet beginne to faile vnder him, is as a lampe despised to* (the man) *that liueth at ease.*

6 *The tabernacles of robbers doe prosper, and they* (are) *in safetie, who prouoke God, and into whose hand God putteth* (what so euer they wish, that is, God giueth whatsoeuer their heart can desire.)

4 And how false that is which you repeat so often, and neuer leaue speaking off, namely, that we must iudge of a mãs good or bad life by the present estate wherein he is, I proue moste manifestlie by mine owne example, who beeing in the number of those, who call vpon God and whome God heareth, am neuertheless despised of my companions and familiar friendes: and also in generall it is most vndoubtedly true, that men of an vpright an vncorrupt life, are commonly had in derision, and are made a laughing and a iesting stocke vnto others. 5 In like manner, he that beginneth

neth to fal, and whose state declineth is no more accompted off with him that liueth at hearts ease and enioyeth prosperitie, then a fire brand that is halfe burnt, or a torch that is well nigh consumed. 6 In the meane while spoilers and oppressours of other, and such as prouoke God with their sinnes and wickednes liue in safetie, and God putting into their handes whatsoeuer they can wish for, they remaine in great pleasure and securitie.

7 *But aske the beasts & (*euery one of them*) shall teach thee: & the birds & euery one of them shall tell (*thee, these things.*)*

8 *Or speake to the earth and it shall teach thee: and the fishes of the sea shall certifie thee (*of these things.*)*

9 *Who among all these knoweth not, that the hand of the Lord hath done this?*

10 *In whose hande is the soule of euery liuing thing, and the breath of all mankinde.*

7 And tell me, I beseech you, what I haue heard of you, who professe so great wisdome, which to know, I must needes be sent to the schoole to learne it, as you will me, of these our auncetours most wise men. For there is no beast of the field if it could speake, and were asked the question, which would not tell thee this, no bird that would not declare it. 8 Yea the very earth can shew it, and the fishes tell it thee, 9 to wit, that God is the maker of all and euery one of these things, 10 and that both the life of euery liuing thing, & the breath of man is in his hand and power.

11 *Doth not the eare trie speches, & the mouth tast meat for it self?*

12 *In olde men there is wisdome, and in the number of yeares vnderstandinge.*

11 And these things trulie are euident to all men: but as it auaileth not to heare a man speake, vnlesse the eare discern what is spoken; neither relisheth the meate in a mans mouth if it be not tasted by the palate: so ought yee not thus rashlie to iudge of Gods doings, nor forthwith to despise my speeches, but wisely and with vnderstanding to consider and to weigh them. 12 Especiallie seeing yee are old men, whom (as ye rightly said) it becommeth to be more discreet & wise, then others, and by how much the longer they haue liued, by so much the more to be furnished with experiēce & knowledge.

13 *With him is wisdome and strength: he hath counsell and vnderstanding.*

But Gods workes testifie, that he hath a certaine proper and peculiar wisdome to him selfe in decreeing; force and power in working; knowledge and vnderstanding in ordering and gouerning all things, such as farre exceedeth the reach of mans capacitie.

14 *Behold he shall breake downe, and it cannot be built vp: hee shall shut a man vp, and it shall not be opened vnto him.*

And the same power of his, is inexpugnable, in destroying, when he pleaseth, those things which he hath made, as it was in making them: and the close places in which he hath shut vp any, can no man open.

15 *Behold he shall keepe vnder the waters, and they shall drie vp: he sendeth them out, and they ouerwhelme the earth.*

The waters beeing restrained by his commaundement that they flow not, are dried vp, and if he bid them flow, they destroie the earth with inundations.

16 *With him is strength and beeing: that which erreth and that which maketh to erre, are his.*

The strength and power of all things by which they are, and continue in their nature, is from him: and both the same things declining from their state, & that which causeth them to decline & go awry, depend vpon his beck & cõmaundemẽt.

17 *He bringeth the wise men out of their wits, and maketh the iudges fooles.*

18 *He looseth the bond of kings, and tyeth a girdle about their loines.*

19 *He leadeth away the princes as a pray, and ouerthroweth the mightie.*

20 *He taketh away the speech from eloquent men, and disapointeth the aged of their iudgement.*

21 *He poureth contempt vpon the noble, and slacketh the girdle of the strong:*

22 *He discouereth those things that lye deepelie hidden, and bringeth forth to light the shadow of death,* (that is, such thinges as are most secret.)

17 Hence is the ouerthrow of kingdomes & mightie monarches, which falleth not out by chaunce or fortune, but by the

the hand and dispensation of God. For he it is whoe withdraweth his blessings, and taketh away the gift of wisdome from them, by whose counsels they were wiselie and politiklie ordered: he it is, that maketh the gouernours and princes thereof fooles, and like children without vnderstanding. 18 He also looseth the bonds of kings, by which they kept the people in subiection, and giueth them ouer to be bound, and to suffer the yoke of others. 19 The noble men and Peeres of a countrie he despoileth of all their ornaments, & deliuereth them vp for a pray into the hands of the spoylers: and such as are in greatest honour and authoritie, he layeth in the dust. 20 He taketh away all eloquence of speech from the Orator, and depriueth the auncient or graue men of experience and iudgement. 21 Others also, who haue atchiued great and worthie matters, and thereby deserued hie renoune and commendation, he bringeth into contēpt: finallie he dissolueth the strength of kingdomes and common wealthes, with which they were girded, and by which they were vpholden and maintained. 22 Those thinges, which they thought were most secret and laie deepelie hidden in darkenes, he discouereth: those things which seemed to be buried in obscuritie and in the shadow of death, hee bringeth to light, so that all men may openlie beholde and see them.

23 *He multiplieth the nations, and destroyeth them: he inlargeth the nations, and bringeth them in againe.*

24 *He taketh away the heart of them, that be the heades of the people of the earth, and causeth them to wander in the wildernesse, where no man passeth.*

25 *They grope in the darke and (*they haue*) no light, and he maketh them to stagger like drunken men.*

23 As common wealths, so people also and nations are in the hand of God to dispose of them, as it seemeth good vnto him, whether it be his pleasure to increase or to destroie them, to make them to multiplie or to diminish and lessen them. 24 For he cutteth off their heads, that is, he taketh from them their gouernours, some times he driueth thē out of their owne countrie, and maketh them to keep in vaste & solitarie wildernesses, where no man dwelleth. 25 Finallie

he leaueth them destitute of al counsel, so that they grope in the darke, and as drunken men they stagger now one way, & then another, and can not any where finde any sure footing.

¶ THE SVMME AND ORDER of the xiii. Chapter.

TSophar *had before in the* 11. *chapter ver.* 5. *verie confidently reproued* Iob, *for that he had appealed vnto God, as if his intent therein had bene onlie this, namelie to pleade his cause against God.* Iob *maketh aunswere, that not vpon any presumption but trustinge to the goodnes of his cause, and to the assurance of an vpright conscience, he was so farr from recallinge that which he had once desired at Gods hands (and which in the ende he obtained beyonde all exspectation of his aduersaries, as wee shall heare afterwarde in the* 38. *chapter) that he wisheth not, nor seketh for any thinge more earnestlie: not that euer it came in his minde to stande in contention with God about his alwaies most iust wisedome, or to present him selfe before Gods iudgement seat, as euery way guiltles and vnreproueable, but because he desired to defende his innocencie against there slanderous accusatiõs, yea & to maintaine gods iustice against them, in the presence and iudgement of God him selfe. For he sheweth that their opinion concerning God can not stand nor take place, wheras they attribute that to God, which cannot possibly agree with his nature; by how much more vniustlie they deale with him, falslie accusing him, as if with horrible impietie he had charged God with iniustice. All which is conteined in the former part of this Chapter, from the beginning of the* 1. *verse to the ende of the* 13. *Then comming nerer vnto the matter, verse.* 14. 15. 16. *he denieth that he euer dispaired of his saluation, albeit he shewed him selfe past all hope of recoueiring this life, forasmuch as he gathered by the present state of his bodie, that God had so decreed. Neuertheless he denieth not, but God was able to restore him, if it should so please him, as he had taught before in the* 12. *Chapter ver.* 10. *Afterward vsing a short preface in the* 17. *verse and protesting in the* 18. *verse that he was compelled thus to do by the most false accusation of his aduersaries, whom he citeth before gods tribunall seat; finally in the* 20. *&* 21. *verses. beseeching God*

10

to remoue frō him his feareful power & terrible maiesty, before which nothing is able to abide, he maketh him the iudge and decider of this controuersie, namely, whether it were true which his aduersaries so constantly auouched, that he had layd this most grieuous affliction vpon him for a punishment of his hipocrisie & former wickednes: and in the end he returneth to a most lamentable bewayling of his wretchednes and miserie.

CHAPTER XIII.

Vers. 1. *Loe mine eye hath seene all* (these things:) *mine eare hath heard and vnderstood these things.*

2. *According to your knowledg, know I also: neither* (in these things) *doe I giue place to yow.*

1. AND here I speak nothing, but that which partly I haue seene with mine eyes, & partly haue heard with these eares, yea & haue throughly vnderstood it. 2 And as ye know these things so I knowe them likewise: so that in this knowe-ledg I am not any whit inferiour to yow.

3. *Yea verilie I will speake to the almightie, and I desire to dispute with God.*

4. *For in dede ye are forgers of lies; ye are all, I say, phisitions of no value.*

5. *O that yow would therfore in holding your peace haue kept silence: for that might haue bene vnto yow for wisedome:* (that is, a shew of wisdome.)

6. *I pray yow heare my confutation, and hearken to the arguments of my lipps.*

3. I wish, Tsophar, that I might speake to God face to face, which if it shoulde come to passe, yow sayd, my myserie and affliction would be double so great as it is: but I woulde yow should know, that I am not at all dismaid with these wordes, but am euen now readie to commune with God, neither do I wish any thing so much as to pleade my cause before his iudgement seat, not that I meane to accuse him, which neuer so much as once came in my thought; but onely to disproue your false accusation. 4. For I say that those things which yow charge me with all, are meere lies, coulered with all the

art and cunning which yow could vse: & that applying these plaisters and medicines to my sores, yow shall be neuer able to giue me any ease or comfort, howsoeuer yow would seem for no other cause to haue come vnto me. 5. Now then I would to God, yow had still continued in that your seuen daies silence, rather then yow should haue broke foorth into these words. For so ye might haue seemed to haue bene wise 6. But forasmuch as I haue heard your accusations, I beseech yow in like manner to giue me the hearing, whiles I disproue and confute them, listen, I say, what reasons & arguments I can bring for my selfe, and for the defence of mine owne cause,

7. *Wil ye speake vniustly for God, and speake deceit for him?*

8 *Wil ye accept his person, or will you contend for God?*

9 *Shall it be good for you, that he call you to reckoning? will ye mocke him as one man mocketh another?*

10 (*Nay*) *he wold reproue you, if you did secretly accept his person.*

11 *Shall not his brightnes make you afraide? and his feare fall vpon you?*

12 *Your speeches are the words of ashes, and your stately bulwarkes are but bulwarkes of clay.*

7 For what an vnseemelie matter, and what vnorderlie proceeding is this? Ought you to defende Gods iustice by vniustlie accusing me? or must you needes so free him from iniustice, that ye must charge me vvith hipocrisie? 8 What is this else but after the manner of corrupt Iudges, so to fauour one, that to gratifie or pleasure him, ye sticked not to condemne, and oppresse the innocent? 9 Doe you think that God vvill allovv your prepostерous dealing for him, & that therefore he vvill bestovv vpon you some great good turne, to revvard your good vvill, vvhen he shall search the secrets of your hearts? and as it is no hard matter to mocke men, so doe yee thinke that he vvill be mocked vvith those vaine cauills, and false accusations? 10 Surelie in no vvise, as vvho vvould not suffer this partialitie, this respecting, I say, and accepting of his person, no not if it vvere done closelie and without his knowledge. 11. If therefore the thing it selfe can not moue you, yet his maiestie ought to make you tremble, & his reuerence strike a feare into you. 12. For these things

things which you alledge as matters gathered by long obseruation, and which you thunder out against me, as if they were most certen & grounded axiomes, are indeed no more sound and substantiall then ashes; and those your hie forts as it were, & turrets out of which you assaile me, are made but of durt and mire.

13. *Leaue talking to me and I will speake, and let come vpon me what will.*

Therefore for Gods sake, talke noe more to mee: these your wordes are a burden vnto me. But I will speake for my selfe, befall me what will.

14. *Why should I take my flesh in my teeth, and put my soule in mine hand?*

Doe you rightlie gather by these my outeries and complaintes, that I was so farre out of my wittes, that tearing as it were my flesh with mine owne hands, I ment to vse any violence and crueltie towards my selfe, and willinglie to betraie mine owne life?

15. *Loe let him slaie me. shall I not hope? notwithstanding I will defend my waies in his sight.*

Nay I am so farre from seeking mine owne destruction by prouoking God, that on the contrarie side, if by this miserie hee doe not onely afflict me, but euen kill me out right, notwithstanding I will not leaue off to hope and looke for a better life at his hands. And yet neuertheless in the meane time, I shall not be afraid to maintaine the integritie of my former life before his tribunall seate.

16. *For he also himselfe shall be my saluation: for the hipocrite shall not enter into his sight.*

For he him selfe shall be present with me, that I maie not perish, and much lesse will he suffer me to be wrongfully oppressed by you: which I durst neuer once to hope for, vnlesse I stood assured vpon a good conscience, forasmuch as I know verie wel that al hipocrites are debarred from his presence.

17. *In hearing listen to my wordes, and let your eare marke what I vtter.*

18. *Behold now, I haue prepared me to iudgement, I know that I shall be iustified.*

19. *Who is he that will plead with me? if now I hold my tongue I shall die.*

17 Harken therefore, and diligentlie marke what I ſhall ſaie, not againſt God, but in mine owne defenſe againſt your falſe accuſations. 18 Loe, here I ſtand readie prepared to plead mine owne cauſe, nothing at all doubting, but that I ſhall be cleered from your wrongful and vniuſt accuſations. 19 Go to therefore, let there be no exception made for the prolonging of the matter; and come forth, which ſoeuer of you dare ſtand with me in law. For now better vvere it for me to die, then by holding my peace to betray my cauſe.

20 *But doe not theſe two things with me, and then I ſhall not hide my ſelfe from thy face.*

21 *Withdraw thine hand from me, and let not thy feare make me afraide.*

22 *Either call thou, and I will anſwere, or let me ſpeake, and anſwere thou me.*

20 But foraſmuch (O God) as I am to plead my cauſe before thee, I beſeech the to graunt me two things, to the end I may boldlie and without feare ſpeake in mine owne defence. 21 The one, that thou wilt withold thine hand in the meane while from ſtriking me in this manner: the other, that thou bring not into iudgement that thy fearefull and terrible maieſtie, to the deciding of this controuerſie; but as it were laying it aſide for the time, thou wouldeſt deale mercifullie with me, and ſo as the weakenes of mortall man is able to abide. 22 Put the caſe therefore, that I am to deale not with theſe men, but with thee, and that this whol matter is to be debated between vs, ſeing that thy hand hath wounded me, and the queſtion is, whether theſe iudge aright, ſaying, that I haue deſerued this miſerie by my wicked and vngodlie life. Here I giue thee the choiſe whether thou wilt be plaintife or defendant.

23 *How many are my offences and my ſinnes? ſhew me my tranſgreſſions and my faults.*

24 *Wherefore ſhouldeſt thou hide thy face, and take me for thine enemie?*

23. I ſay not nay, yea, I am very wel content that thou lay my tranſgreſſions before my face, that I may ſee how many waies I haue ſinned either more lightlie or more grieuouſlie againſt

againſt thee. 24 For I would gladlie vnderſtand, what thoſe hainous crimes are, by which thou art ſo incenſed and prouoked againſt me, that thou turneſt thy face from me, & perſecuteſt me, as if I were thine enemie.

25 *Doeſt thou breake a leafe driuen to and fro? and doeſt thou purſue the drie ſtubble?*

25 How ſoeuer the caſe ſtandeth, what I pray thee doeſt thou elſe, dealing in this ſort vvith me, but make triall of thy ſtrength againſt a leafe, vvhich vvith the leaſt blaſt of vvind falleth to the ground? doeſt thou not labour to deſtroy the ſtubble, vvhich is ſo drie that it no ſooner toucheth the fire, but of it ſelfe by and by flameth and is conſumed?

26 *Becauſe thou wriſteſt bitter things againſt me, and makeſt me to inherite the ſinnes of my youth.*

27 *Thou putteſt my feet alſo in the ſtockes, and lookeſt narrowlie vnto all my pathes, and ingraueſt thy ſelfe vpon the rootes of my feete.*

28 *But he like rottenneſſe conſumeth, and like a garment which is moth eaten.*

26 Neither doe I ſay this to make the thing ſeeme greater then it is, as the vſe is of nice and tender perſons. For thou pronounceſt and dravveſt forth againſt me nothing elſe but ſorovvv and bitternes, in ſo much that thou ſeemeſt to puniſh me for the olde tranſgreſſions of my youth, vvhich came vnto me, as it vvere, by right of inheritance, & vvhich long ago, *I* thought had beene forgiuen me. 27 Yea as if thou fearedſt leaſt I ſhould eſcape avvay, thou keepeſt me faſt in fetters, and diligentlie vvatcheſt me vvhich vvay ſo euer I go, & looke where *I* tread, there thou ſetteſt alſo thy foot and followveſt ſtep by ſtep after me. 28 And thus it commeth to paſſe that ſilly *Iob* being as a leafe driuen to & fro vvith the vvinde, and as the drie ſtubble, putrifyeth and falleth avvaie, and is conſumed like a moth eaten garment.

¶ THE SVMME AND ORDER of the xiiii. Chapter.

IOB truſting and re'ying vpon the teſtimonie of a good conſcience, and hauing profeſſed that he was readie in this controuerſie to ſtand to Gods iudgement and determination, not doubting at all, but

but that he would acquite him of the accusation, which his aduersaries brought against him: in this Chapter he doth nothing else but bewaile the miserie & wretchednes of mans life, considering it some times in generall & some times againe particularlie in respect of his owne most wofull and lamentable estate, to moue God as it were to take some compassion of him, And yet in the meane time he hath here left vs a most singular testimonie of the immortalitie of the soule, as also of the rising againe and chaunging of the bodie at the last daie, as shall appeare in the 12.13.14. 15. & 16. verses whereunto Paul agreeth 1.Cor.15 43,51.&c. & Peter in his 2.Epistle. Chap.3. vers.10. For this place of Job in my iudgement can not possibly be otherwise vnderstood.

CHAPTER XIIII.

Vers. 1. *Man that is borne of a woman, hath but a few daies, & is filled with anger,* (that is, shall be filled with sorowes and afflictions.)

2. *As a flower* (that is, like to the flower) *he shooteth forth & is cut downe: he vanisheth also as a shadow and continueth not.*

3. *Yet doest thou open thine eies vpon him: and causest me to enter into iudgement with thee?*

4. *Who can bring a cleane thing out of that which is vnpure? there is not one.*

1.& 2. ALas what is there more wretched then man, who came foorth of his mothers womb to liue here but a very short space, and that in extreame anguish and misery, whereunto thou in thy displeasure hast ordained him: like a flower, is no sooner seen growne, but he withereth, and like a flying shadow vanisheth awaie. 3. Is he of such value, or doest thou make such account of him, that thou canst abide thus narrowlie to sift his doings, and to enter into iudgement with him? 4. Surely I confesse, hee is vncleane; but what can he doe withall? Can a man be pure that commeth of vncleane parentes, or beeing borne in corruption is anie one able to make him selfe pure from all vncleannesse?

5 *If his dayes are set downe, and the number of his moneths* (is) *with*

with thee, (&) thou haſt limitted his times which he ſhall not paſſe.

6 Turne from him and let him be quiet, till as an hireling he hath ended his day.

5 But foraſmuch as thou haſt determined the dayes of man, and haſt in thine owne hand the number of moneths in which he is to liue, and finallie in the whole ſtate and condition of his life, haſt appointed him boundes which he can not exceed, 6 At the leaſt wiſe withhold this thy ſcourge from him, which as an ouerplus thou addeſt to theſe his naturall miſeries, and giue him leaue to enioy this ſhort and wretched life, till, as an hireling endeth his worke, ſo hee likewiſe finiſh the courſe of his life.

7 For there is hope of a tree if it be cut downe. For ſtill it will ſprout, and the branches thereof will not ceaſe:

8 Though the roote thereof waxe olde in the earth, and the ſtocke thereof die dead in the duſt.

9 By the ſent of the water it will bud, and bring forth boughes as a plant.

10 But man dyeth and is cut off, and man ſhall giue vp the ghoſt, and where is he?

7 For of a tree which is cut downe there is ſome hope that it wil grow againe, & not quite periſh. 8 Becauſe howſoeuer the roote within the ground be olde, yea & the ſtocke thereof be dead: 9 Notwithſtanding ſo ſone as it hath as it were a certain ſent of the water, it reuiueth & bringeth forth boughes againe to to be cut down, as a yong plant. 10 But a mans life being once loſt, is neuer reſtored to him againe: & if he be once take away, where afterward maiſt thou find him

11 The waters paſſe from the ſea, and the flood decayeth and is dryed vp.

12 And man lyeth and riſeth not: till the heauens be no more they ſhall not ariſe againe nor awake out of their ſleepe.

11 As the waters of the ſea are reſolued into vapours and vaniſh away; and as the riuer in time of drouth is dryed vp: 12 So man by death falleth and periſheth, ſo that till the heauens are not any longer, that is, neuer he ſhalbe raiſed from the ſleepe of death, nor awake to liue in this worlde any more.

13 O that thou wouldeſt hide me in the graue, & keepe me ſecret while

while thy wrath were past, & wouldest set me an appointmēt, (that is, a certaine time) *and remember me.*

O that thou wouldest hide me in some secret caue within the earth, where I might abide either without feeling, or at the least wise be farre out of mens sight, til such time as thine anger were appeased towards me: this is my desire that thou wouldest appoint me a certaine terme, in which I may perceiue that thou hadst cast off al remembrance of me.

14 *If a man die, shall he liue againe? shall I spend all my dayes in waiting till my chaunging be come,*

15 *When thou shalt call, and I shall make answere vnto thee: and when thou shalt aske for the worke of thine owne hands?*

But sith neither this can possibly be, that a man after he is once dead should be restored againe to this life: nor thou doest vse to graunt that, which I ere while wished to haue, must I needes, I pray, so long abide in this intollerable estate 15 till that other day be come, wherein at the length I shall by thee be called out of this short and wretched life, & shall make answere to thee, and wherein thou shalt require thine owne workmanship, which seemed to be vtterly blotted out, and then shall I change this transitorie and miserable life with that other, which is euerlasting & most blessed?

16 *For now thou numbrest my steps, neither doest thou reserue* (any part) *of my sinne.*

17 *My transgression is sealed vp as in a bag, and thou addest vnto mine iniquitie.*

16 For thou dealest so rigorously with me, that I may seeme not to haue at any time so much as set one foote forward, but that thou hast counted all my steps, neither doest thou remit any part of the punishment, which is due to mine offences. 17. But thou seemest rather to haue laid them vp in store, and to haue sealed them as it were in a bag, that not any one of my transgressions might be forgotten: and hereupon it is, that to take vengeance vpon me for those things wherein I haue sinned against thee, thou loadest me with punishments, heaping them thicke and threefolde, and sending one in the necke of another.

18 *And surely as the mountaine decaying falleth downe, and the rocke is remoued from his place.*

19 *As*

19 *As the waters breake the stones, and the dust of the earth ouerfloweth the things which growe out of the same, and thou destroyest the hope of man.*

20 *So thou prevailest against him alwayes, and he passeth away chaunging his countenance, and thou throwest him out.*

18. Finally (as may be seene by this my so sudden and so violent a fall) euen as some mountaine being mightilie shaken falleth downe, howe surely and firmely soeuer it seemed to stand; and as rockes by some sudden and violent impulsion are mooued and carried out of their places. 19. & againe as the water dropping by little and little weareth the stones, and the mould of the earth being by the inundation of waters cast vpon a heape, spoileth & corrupteth the yong plants and fruits of the earth, depriuing the poore husbandman of all his hope: 20 So thou neuer ceasest with thy might to cast downe miserable mortall men, till such time as they chaunging countenance and departing with a heauie & sorowfull heart, thou violently takest them out of this life.

21 *His children shall be exalted and (he) shall not knowe it: or brought lowe, and he shall not vnderstand concerning them.*

22 *But his flesh vpon him shall be in griefe, and his minde within him shall mourne.*

21 And it happily any be not so by death vtterly swept away, but that they leaue children behind thē: it must needes be, that these either shall be exalted to honour, or else they also shalbe brought lowe, and liue in penurie and affliction. But whether the one or the other befall them, this belongeth nothing to their parents, forasmuch as they being dead know none of these things. 22 Neuertheless so long as they liue, both their bodyes shall be tormented with griefe, & their mindes shalbe oppressed with great and manifolde sorowes.

The summe and order of

the xv. Chapter.

THis is the second encounter of Iobs friends, wherein they doe not offend as before through ignorance, but euen of plaine wilfulnesse and obstinacie. And Elephaz still marcheth first and giueth

the

the onset, albeit he was the most graue and auncient of his companions. So hard a thing is it especiallie in disputing and reasoning to auoid selfelouе, as euen in these times experience daily teacheth vs. For it is God alone who can put into mens mindes, a true earnest desire of seeking the trueth, he onely is able to perswade them that it is the best and most glorious kinde of victorie to giue place to the truth. Eliphaz therefore beginning with a taunting and bitter reproofe in the 2. and 3. verses, in the verie necke thereof wresteth in no reason, but a meere cauill, as though, whereas Iob had saide that the extreme miseries of this life, are common to the godlie and the wicked, it should thereupon necessarilie follow that the seruice & worship of God is vnprofitable, & that it is altogether in vain to poure out our prayers vnto him: or else, whereas Iob through the bitternesse of his griefe, and vnreasonablenesse of his aduersaries, was somewhat caryed beyond the boundes of that reuerence, which is due vnto God, and reasoneth the matter somewhat hotly with God, that therefore he bewrayed his manifest contempt of his maiestie, no otherwise then the most rascall and shameleste sort of men vse to doe. But that Iob thought nothing lesse then this wherewith Eliphaz chargeth him, I haue shewed before. Nowe Eliphaz, the more he goeth forward, the farther is he caryed from the question which is in hand. And first of all in the verses 7. 8. 9. 10. he carpeth at Iob, as if he did fondly take to him selfe the name of a wise man, making no account at all of his friends. Afterward he subtillie or at the least vnconsiderately vnderstandeth all that which Iob had spoken in his owne defence, as if he cleared him selfe from all sinne, before the tribunall seate of God: whereas notwithstanding Iob in expresse wordes had witnessed that no man is cleare in Gods sight, and also asked pardon for his sinnes. Neither did he avouch his owne innocencie in any other sort, then to signifie that his friendes did him great iniurie, iudging of his former life by his present calamitie. In the 17. verse againe he vseth a short, but yet a lostie preface: and thence forwarde he verie liuelie setteth foorth the most iust and seuere iudgements of God against those who worke wickednesse, not obscurely applying and wresting them against Iob, from which notwithstanding he (as God him selfe giueth witnesse of him) was of all other men most free.

CHAP.

CHAPTER XV.

1 *BVt Eliphaz answered and said,*

2 *Shall a wise man speake* (Is it the part of a wise man to bring foorth) *the knowledge of the winde, and shall be fill* (to fill) *his bellie with the winde of the East.*

3 *(*And*) to reason in talke which is nothing woorth, and with wordes which profite him not* (which can doe him no good.)

1 & 2. Then Eliphaz hearing all that Iob had spoken, what, saith he, doeth it become him who will seeme to be so wise and well aduised, to vtter words that are vaine and lighter then the winde it selfe, as if they conteined great wisedome? yea, like the East winde, to blowe them foorth out of his swelling breast? 3 For what should let me thus to terme your vaine babling, your frivolous speeches, & wordes poured foorth to small purpose.

4 *Surely thou takest away feare and restraineſt meditation before God.*

5 *For thy mouth teacheth iniquitie, and not I, seeing thou hast chosen the tongue of the craftie.*

6 *Thy owne mouth condemneth thee, and not I: and thy lips testifie against thee.*

Yea, the things which thou speakest, are not onely vaine and vnprofitable, but euen such as take away all reuerence due vnto God, and leaue no place at al for prayer vnto God, and heauenly meditations. 5 and 6. For thou hast vttered with thy mouth horrible impietie, and thou talkest euen as wilfull and outragious shameleſſe persons vse to doe, so that not I, but thine owne mouth shall reprooue thee, neither neede I any other witnesses against thee, then thy selfe.

7 *Art thou the first man that was borne? and wast thou made before the hilles?*

8 *Hast thou heard the secret of God, and hast thou restrained all wisedome to thee?*

9 *What knowest thou that we knowe not? and vnderstandest* (which is) *not with vs?*

10 *Amongest vs is the gray headed & the auncient man, who*

is of more yeares then thy father.

11. *Are the consolations of God litle before thee* (that is, not good enough for thee) *and lieth there any thing hidden within thee?*

7. Why; you that chalenge so great wisdome to your selfe aboue other men: was the world and you made in one and the same daie? were you fashioned before the hilles? so that you may not be taught of any, but all other men must learne of you? 8. Haue you alone bene a scholler in Gods schole, and learned the secrets, which are hidden from others, in so much that you haue drawne al wisdome to your selfe? 9. Nay, knoweſt thou anie thing, of which we are ignorant? Or haſt thou anie thing which we want? 10. I tell thee, in this companie there are some with hoarie heares, and who in yeares come not anie whit behind thy father. 11. And yet forsooth, these comforts which wee bring thee, as it were, from God him selfe, they are too slender and not for thy liking: doubtlesse there lieth hidden in thee some greater and more profound wisedome, then euery man knoweth.

12. *Why doth thine heart carie thee away, and this winking with thine eies, what doth it meane?*

13. *That thy spirit answereth to God, and thou bringeſt wordes out of thy mouth?*

14. *What is man that he should be cleane, and he that is borne of a woman, that he should be iuſt?*

15. *Behold* (God) *relieth not vpon those his holy ones, yea the heauens are not cleane in his sight* (that is, beeing compared with him.)

16. *How much leſſe, an abhominable and vile man, which drinketh iniquitie like water?*

12. & 13. Now tell me I pray thee, what the reason is, that thy mind in this sort is caried beyond all bounds of modestie? and what meane these ayming eyes? that with so proude and loftie a spirite thou shouldest dare to reason with God him selfe, and chalenge him with thy wordes? 14. For what is man, that he may be accounted pure? man, I say, borne of a woman, that he dare to avouch his owne righteousnes? 15. Beholde, God is so perfit, that he needeth not the helpe of those his blessed spirits, neither trusteth hee to their might

and

or industrie, but onely to himselfe, when soeuer he employeth them in his seruice; nay, the verie heauens themselues are not pure, if they be compared to him, howsoeuer they are free from this earthlie drosse and contagion. 16. And shal man presume to esteeme him selfe pure and cleane, beeing a creature of him selfe filthie and abhominable, who drinketh in wickednes as it were waters, euen til he swelleth therwith.

17. *I will tell thee,* (I therefore will be thy guide or teacher) *heare me: I will declare that which I haue seene.*

18. *Which wise men haue told, and haue not hid being receiued from their fathers,*

19. *To whom alone the land was giuen, and no straunger passed through them.*

17. Therefore let it seeme no shame to thee, to take mee for thy guide and teacher, and to giue eare to that which I shall speake. For I shall tell thee such things as both my selfe haue seene; 18. and which also men of excellent wisdome hauing heard and taken the same from their ancetours, haue not hidden from vs. 19. I meane those, of all other moste worthy to be called wise, who both at home haue ruled the people vnder their gouernment most wiselie: & abroad haue most couragiously defended thé, against strāgers & forriners.

20. *A wicked man tormenteth himselfe all the daies of his life, and number of yeares, which are laid vp for the violent* (man.)

21. *A sound of terrours is in his eares, in peace the destroier shall come vpon him.*

22. *He beleeueth not to returne* (that he shall returne) *out of darkenes: for the sword looketh vpon him.*

23. *He wandreth for bread* (seeking) *where* (it is) *he knoweth that the day of darkenes is readie at hand.*

24. *Anguish and distresse doe make him affraid* (which) *shall preuaile against him, as a king readie to the siege.*

25. *Because he hath stretched out his hand against God, & made himselfe strong against the almightie.*

26. (God) *shall runne vpon him, vpon his necke: vpon the thicknes of his shields.*

20 To make few words, Iob thus it is, as both heretofore I haue told thee, and now thou findest and feelest in thy selfe, that a wicked man is most miserable. There is not one day

goeth ouer his head, in which he doth not marueilouſlie vex & torment him ſelfe, euen as the woman that is in trauaile: yea, & for that whol ſpace of yeeres, which God in his heauenlie wiſedome, hath ſet and appointed for tyrants & wicked cormorants. 21 His eares ring continuallie with horrible and fearefull ſounds, and when he ſhall thinke himſelfe to be in greateſt ſaferie, euen then ſhall the enemie come vpon him, vtterlie to deſtroie him. 22 In aduerſitie he hath no hope at all to be deliuered, but deſpaireth as if the ſword alwaies hung ouer his head. 23 How ſoeuer he hath praied vpon other mens goods, he ſhall wander vp and downe to ſeeke his owne meat, knowing that the day is nere and euen harde at hand, in which he ſhall receiue iuſt puniſhment for his wickednes. 24 Beeing brought into great ſtraightes, he ſhall remaine in continuall feare and anguiſh, as if ſome mightie king ſhould compaſſe him in on euerie ſide, ſo that there were no waie for him to eſcape. 25 For that he durſt with violent hands aſſaie, as it were, to pul God out of his ſeat, and rebellioulie take armes againſt the almightie. 26 But God ſhall violentlie ruſh vpon him, and breaking his ſhields, how many or how thicke ſo euer they be, ſhall dragge him by the necke as a miſerable vanquiſhed wretch.

27 *Although he hath couered his face with his fatnes: & hath made mouthes* (that is, wrinkles) *vpon his flankes.*

28 *And hath dwelt in cities* (hauing before beene) *raſed and houſes which were not inhabited, but were turned into heapes of ſtones.*

29 *He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall their perfection be prolonged vpon earth.*

30 *He ſhall neuer depart out of darkenes, the flame ſhall drie vp his branches, and they ſhall goe away with the breath of his mouth* (namelie, of God.)

31 *He will not beleeue, beeing deceiued through vanitie, that vanitie ſhall be his change.*

32 *He ſhall be cut off before his daie, and his boughes ſhall not be greene.*

33 *His fruite ſhall be plucked off, as a ſowre grape from the vine: and ſhall be caſt off, as the flowre of the oliue.*

27 For

27 For be it that he giue him selfe to gluttonie, and in such sort pamper himselfe, that his face be puffed vp and swell with fatnes, and he carrie about collops in his flanks: 28 And to get him a name and renowne amongst men, hath reedified and built anew desolate and wasted cities, forsaken of the inhabitants, and so wel nere become a heap of stones: 29 Neuertheless he shall not be rich, but his goods shall go from him suddenlie, he shall not know how, neither shall his glorie and renowne be spread farre vpon the earth, as these men dreamed it would come to passe. 30 For miseries trulie shall ouertake him, from which he shall neuer rid him selfe: God shall raise a flame with the breath of his mouth to destroie his familie. 31 And he himselfe in his vanitie deceiuing him selfe, shall die an vntimelie death. 32 &33 His offspring shalbe cut off before it come to any ripenes, as a storme pulleth the sowre grapes from the vine, or as the flowres of the oliue fall vpon the ground.

34 *For the congregation of the hipocrite shalbe desolate, and fire shall deuoure the houses of bribes.*

35 *For they conceiue mischiefe, and bring forth vexation, and their entrails haue prepared deceit.*

34 For whosoeuer maketh a counterfeit shew of vertue and godlines, his habitation shalbe made solitarie, his familie though neuer so great, and his clyents though neuer so manie, shall become as a desolate wilderneſſe, and the fire shall consume the houses builded with bribes. 35 Forasmuch as these men doe nothing else but conceiue and imagine mischiefe against others, and bring foorth nought else but trouble and affliction, and their whole studie is, howe they may cunninglie deceiue others.

The summe and order of

the xvi. Chapter.

IN this whole Chapter, Iob *seeing nothing in the speech of Eliphaz, wherunto he had not made answere before, maketh a most grieuous and lamentable complaint, of the iniurie done vnto him*

against all the lawes of friendship: acknowledging indeede that his miserie and affliction is great, and that it is laid vpon him by the hand of God: yet denying himselfe to be guiltie of those crimes, wherwith Eliphaz had openlie charged him, in which behalfe he vseth a most earnest and a most fearefull imprecation. Now in the 17. Chapter, his minde beeing after his former speech somewhat eased and pacified, although he looked for nothing but death, and that out of hand: yet he doubteth not, trusting to the goodnesse of his cause, to challenge Eliphaz as it were vpon a wager to the iudgement seat of God, to haue the matter tried and determined by God himselfe. By which thing beyond all hope and expectation, he reaped a double benefite. For he was both acquitted by the iudgement of God himselfe appearing vpon a suddaine (which thing, forasmuch as it could not be done without a miracle, he would not so much as hope that it euer would haue come to passe) and he had not onelie his health and his life restored to him, but his estate was made by many degrees better and more happy, then it was before.

CHAPTER XVI.

Vers. 1. *But Iob answeared and saide.*

2 *I haue heard many such things, miserable comforters* (are yee) *all.*

3 *Shall there be none end of wordes of wind?* (that is, vaine) *or what maketh thee bold to speake?*

4 *Should I speake as you doe, if your soule were in my soules steede?* (and) *should I heape vp words against you, and shake mine head at you?*

5 (Nay) *I would strengthen you with my mouth, and the mouing of my lips should assuage* (your sorow.)

1 BVT *Iob* made answeare to these things after this & 2 manner. Is it any new thing which thou speakest, or haue I not heard these things verie often? Is this which ye doe, euen all the sorte of you, is this, I say, to comforte your friend, or is it not rather to vexe and grieue him to the verie heart?

3 Will ye neuer leaue thus to babble to no purpose, & to poure out words which are lighter then the winde? and tell me,

me, Eliphaz, what ſubſtantiall and ſure groundes haſt thou, which make thee thus boldlie to perſiſt in anſwering? 4 Should I, if you were in my caſe, ſpeake as you doe? ſhould I multiplie words againſt you? or ſtudie for bitter ſpeeches to gaule you withall? ſhould I thus in ſcorne and deriſion ſhake my head at you? 5 Surelie I would not doe it: but I would labour to ſtrengthen you with comfortable ſpeeches, and with gentle words to eaſe and aſſwage your griefe.

6 *If I ſhall ſpeake, my griefe will not ceaſe? and though I leaue off (to ſpeake) what ſhall depart from me?*

What then ſhal I doe, or which way ſhal I turne my ſelfe? For if I ſpeake, my torment wil not thereby at all be leſſened: and although I held my peace, how much ſhall my miſerie thereby be deminiſhed?

7 *But now (God) hath made me wearie (and thou) haſt waſted all my congregation, (that is, all my ſubſtance.)*

8 *(In that) thou haſt made me full of wrinkles, it is a witneſſe thereof: and my leaneneſſe riſing vp in me, ſhall in my face (that is, openlie) teſtifie the ſame.*

9 *His wrath hath torne me & he ſtriueth againſt me: he gnaſheth vpon me with his teeth: mine enemie hath ſharpened his eyes againſt me.*

10 *They haue opened their mouthes againſt me: they haue ſmitten me on the cheeke with reproch: they are gathered together againſt me.*

11 *God hath ſhut me vp among the vngodlie, and hath made me to turne into the handes of the wicked.*

12 *I was at reſt but he hath broken me, he hath catched hold vpon my necke, and hath ſorelie bruſed me: and ſet me as a marke for him ſelfe.*

13 *His archers compaſſe me round about, he hath cut my raines, and doth not ſpare, he hath poured my gall vpon the ground.*

14 *He hath broken me with one breaking vpon an other, and is fallen vpon me like a Gyant.*

7 For whatſoeuer it be, and whatſoeuer I am able to alleadge for my defence, God hath wearied me with miſeries and euen ouerwhelmed me: thou, I ſay, O God haſt waſted and deſtroied both my ſelfe and all that I had. 8 And this neither can I, neither will I denie, the vvrinkles in my whole

countenance, doe sufficientlie witnes it, and the leanneſſe, which disfigureth all my bodie, doth manifeſtlie shew it. 9. The Lord hath sent the miniſters of his anger, mightelie to aſſaile me, to take holde vpon me, and to pull me in peeces: to gnash at me with their teeth, and to looke fiercely vpon me with their eies, which cast foorth as it were sparkles of fire. 10. And they trulie haue leaped vpon me violentlie with open mouthes, as if they would swallow me downe at one morsell; and setting vpon me all at once with mockes & reuilings haue buffetted mee, and thumped mee about the face. 11. Thus it hath pleased God to deliuer me vp to peruerse and wicked men, & to make me, departing out of that plaine and easie waie wherein I walked, to turne into bye waies, and to fall into their hands. 12. I was in peace and prosperitie, when he cast mee downe, and crushed me as it were in peeces: when he tooke me by the neck and shooke me, so that I was greatlie bruſed, and set me against himselfe as a marke to shoote at: 13. he hath set his archers round about me on euerie side, and I in the midst of them am pearced and striken through: so that, all pitie being laid aside, my verie bowels traile vpon the ground. 14. He hath giuen me one wound vpon another: finallie he hath rushed vpon me with al his strength, & hath shewed the vttermost of his power against me.

15. *I haue sowed a sackcloth vpon my skin, and haue abased my horne vnto the dust.*

16. *My face is fouled as it were with durt by reason of my weeping: and the shadow of death (is) in mine eye lids.*

15. And I for all this, Eliphaz, haue not swelled against God, as thou falsely chargest me: but I haue wrapped my skin in sackcloth, & straight way forgetting al my former worship & dignity, wherein I went before al others, I couered my selfe with dust and ashes. 16. Neither did I this for a vaine shew, as hipocrites doe (howsoeuer thou doest most vnworthelie account mee such a one) seeing this my face is with teares continuallie trickling downe my cheekes, beslubbered as it were with durt: and my eie lids falling downe & waxing dim do represent the verie image of death being neere at hand.

17. *Not for anie iniurie in my hands: and my praiers are pure.*

18. *O*

18. *O earth, couer not thou my blood, & let my crying find no place.*

19. *Loe, euen now my witnes* (is) *in heauen, and my witnesse is on hie.*

17. Neither is there any cause vvhy you should inueigh against my former life. For these things are not befallen mee for any iniurie vvhich I haue done to anie man; and as touching religion, I call vpon God in the assurance of a good conscience. 18. And if I lie, thou, O earth, vvhich hast born Iob all his life time, doe not couer me being guiltie of blood or of anie vilanie committed against anie man, neither let these my cries be heard. 19. For doubtlesse there is a vvitnes in the heauens of mine innocencie, there is one, I say, aboue, vvho vvill beare sure record against your false accusations.

20. *O my Rhetoricians, O my companions, mine eie powreth out teares vnto God.*

21. *O that a man might dispute with God, as the sonne of man with his friend.*

22. *For the yeares of number* (that is, vvhich vvere assigned and appointed for me) *are at hand, and I go the way, whence I shall not returne.*

20 Neither doe I without cause call God to witnes. For I would you should know this, O ye most eloquent men, and my most worthie companions, that these mine eyes trickeling down with teares, looke directly not vpon you, but vpon God himselfe. 21. And I vvould to God vvhile I am yet aliue I might bee suffered to plead my cause against you before Gods tribunall seate, as the manner of men is one vvith an other. 22. But the terme of yeres vvhich were appointed for mee to liue, are novv expired; and loe, novv I enter into the way, out of which, it is vnpossible for me to returne.

CHAPTER XVII.

Verse. 1 *My breath faileth, my daies are put out, the graue* (is ready) *for me.*

2. *Vnles there are mockers with me and* (vnlesse) *mine eye continuallie watcheth in their prouocation.*

3. *Lay downe I pray thee and put me in suertie for thee, who is he that will touch mine hand?*

1. Seing then that my breath is passing out of my bodie,& I hauing now as it were finished the course of my life, nothing remaineth, but that I bee laide in the graue: yet before I go hence with this infamous and reprochfull marke of hipocriticall holines towards God, and counterfeit behauiour and honestie towards men, which thou Eliphaz doest set vpon me, 2. Come foorth now, loe here I doe commence an action of iniurie against thee, and cite thee to make answere before God the high iudge, vnlesse ye mocke me, and make no end of grieuing me night and daie, 3. I praie thee giue me thy hand and put me in suretie that thou wilt answer me at lawe, vvhich if thou refuse to doe, is there anie of you else will clap handes with me?

4. *Because thou hast hid their hearts from vnderstanding, therefore shalt thou not set them vp on high.*

Neither doe I, O Lord, without good reason, so boldlie challenge them before that thy fearfull iudgement seat. For seing thou hast left them destitute of a right iudgement and vnderstanding, I doubt not at all, but that, thou beeing the iudge and decider of this controuersie, they shall bee put to the worste.

5. *(He) that speaketh glozing wordes, (that is, flattereth) his deerest friends, loe, the eies of his children shall faile.*

What then (happilie yee will saie) hadst thou rather, Iob, that we should flatter thee, seing thou canst not abide, but art so greatlie offended, when we freelie and louinglie tell thee of thy faults? God forbid. Nay, I abhorre him that deceiueth his friends with faire and flattering words; such a one bringeth Gods iust iudgement both vpon him selfe and vpon his children.

6. *Trulie (God) hath made me a byworde of the people, and I am a timbrell to their faces, (that is, before men.)*

7. *And mine eie is drawne together by reason of indignation, & my whole creature, is as it were a shadowe.*

8. *The righteous are astonied at this, and the innocent shall bee mooued against the hipocrite.*

9. *But the righteous will hold his waie, and he whose hands are pure shall increase his strength, (that is, shall so much the more follow virtue.)*

10. *Returne*

10. *Returne therefore all of you, and come againe I praie you. For I find not one wise man among you.*

6 This therefore is most true, and neither will I, neither can I denie it, that Iob is a byworde in euerie mans mouth, and a talking stock to all the people, yea & as it were a timbrel, whereat they make themselues merrie, and that this is befallen me, by the will and appointment of God.

7 Through griefe mine eies are become feeble, neither doe I now carie a bodie about me, but the shadow of a bodie, euen from the crowne of the head to the sole of the foote. 8. Neither trulie am I ignorant, that not onlie leud and vnskilfull men are astonied at so strange and sudden a chance, but euen those also who are wise and virtuouslie disposed: in so much that often times the godlie and innocent men take offence against those, who are in this sort afflicted, as against hipocrites 9. Neuertheless he which beareth an vpright and sound conscience, albeit his estate be thus wretched and miserable, yet hee swarueth not from the right waie, but so much the more constantlie goeth forward in vertue & godlines. 10. Therefore I praie you change that wrong opinion which ye haue conceiued of me, returne to your right wits, be better aduised, and deale more iustlie and indifferentlie with me. For I doe not finde one amongst you, who doth iustlie and fitlie comfort me.

11. *My daies are past, my thoughtes are violentlie gone, the possessions (I saie) of my heart.*

12 *The night is appointed to me for daie, and the light is neere to the face of darkenes,* (that is to present darkenes.)

13 *Seeing I looke that the graue* (shall be) *mine house, and I shall make my bed in the darke.*

14. *And speaking vnto the graue* (I haue said) *thou art my father, & to the graue of wormes, thou art my mother & my sister.*

15. *Where then shall bee my hope? and who shall behold the thing that I looked for?*

16 (These things) *shall go downe into the bottome of the pit, for asmuch as we shall rest together in the dust.*

17 For as touching the other part of your consolation, in which ye bid me looke for wonderfull thinges, if so be I shall doe after your counsels, this also is vaine & to small purpose,

For

For all my daies are gone, and what thinges soeuer I haue heretofore imagined with my selfe, yea, and those thinges, which I thought I alreadie moste surelie possessed as mine owne, are all in a moment taken from me.

12. The night, which is giuen to men to take their rest in, is to me become the daie appointed for labour and trauell: neither doe I reape any more pleasure or commoditie when the day light ariseth, then while the darke night is present.

13 Therefore for so much as I looke for nothing else, but to go downe into the graue as it were into a house, and there to lie couered in darkenesse; 14. and alreadie I haue called the pit by the name of father, and the gnawing of the wormes, by the name of mother and sister: 15. tell me I pray you, where shall I enioy the things which ye promise me, and who shall see me in that happie and flourishing estate, which ye go about to put me in hope of. 16. Doubtles these things shall accompanie mee goeing downe into the depth of the graue, that there we may abide and rest togither.

¶THE SVMME AND ORDER of the 18. Chapter.

IT is manifest both by the speaking of Eliphaz about the end of this conference (whereof afterward wee shall heare) and by verie manie places of this disputation, together with diuers probable circumstances, that these speeches were not priuately vttered, but in the presence and hearing of manie. Hence it is that Bildad now seemeth as it were to speake vnto the auditorie, though by and by hee turneth is talke to Iob: Neither yet is it vnlikely, that among others he includeth also his companions. It greeued him to se this communicatiō to last thus long & with arguing to & fro, still to be continued, especially about a matter as he thought and iudged, more cleere then that it needed anie great debating or long disputation. For as onely vnskilfull and ignorant men are accustomed thus to doe (of whome the Comicall Poet sayth trulie, that nothing in the world is more vnreasonable then an ignorant person, who thinketh nothing well done,

done, but that which he doeth him selfe) but also and euen more especiallie they, who by ouermuch confidence in them selues, abusing the knowledge and wisedom which God hath giuen them, account it a great iniurie, if any dissent from them in opinion and iudgment. And such a one Bildad here shweth him selfe to be, vttering nothing against poore Job, but most bitter inuectiues, and repeating those things which his companions had before spoken concerning Gods iust iudgements against the wicked: which surely are verie true and excellent speeches, but yet most falsely and wrongfullie wrested against Iob.

CHAPTER XVIII.

1 BVt Bildad the Shuhite answered and said,
2 *How long will it be, before ye wil bring these speeches to an ende? doe ye vnderstand, and then we will speake.*

1. 2 Then spake Bildad, what ende will ye make, saith he, of these your alterrations and discourses to and fro? Let euery one rather weigh diligently what is spoken on both sides, so shall our speeches be to the purpose, and not rove at vncerten markes, and so shall we finde some ende of this disputation.

3 *Why are we counted as beastes, and are vile in your sight?*

What? is it meete that this Iob, whom to comfort we are come hither, should despise vs and esteeme of vs no better then of beastes, which want reason and vnderstanding? and that our speeches should seeme vnto you that are present, as base and of little value?

4 *O the man which teareth his soule in his anger, shall the earth be forsaken for thee, and shall the rockes be remooued out of their places.*

But O thou, that forgetting thy selfe to be a man, like some madde and furious beast, through rage and impatiencie tearest thy selfe, canst thou make God afraid with these thy cries? will he, thinkest thou, cast his scepter out of his hands? will he leaue off to rule & gouerne the earth? will he for thy sake change the ordinarie course of nature, as to mooue the rockes out of their places. For surely thus it must needes be,

if

if either in aduersitie or in prosperity he should make no difference betweene the righteous, such a one as thou still reputest thy selfe, and the wicked which hate God.

5 *Yea, the light of the wicked is quenched, neither doeth the sparcke of his fire* (that is, of any of them) *shine.*

But howe false this is, thou thy selfe Iob nowe findest. For although God of his goodnesse, do sometimes suffer the wicked as it were to shine in a prosperous and flourishing estate, yet that light is quickely put out, neither doeth that sparke of theirs send foorth any beames.

6 *The light is darkened in his tabernacles, and his candle is put out with him.*

And both he him selfe, and all his house out of this light shall fall into extreme darkenesse and miserie, by reason that suddenly his light shall be put out, and in a moment he shall loose all his beautie and brightnesse.

7 *The steps of his strength shall be brought into straightes, and his owne counsell shall cast him downe.*

Wheras before nothing seemed too hard for him which he durst not take in hand, & which by his strength he could not atchieue and bring to passe, nowe his heart shall faile him, & he shalbe brought into straightes, out of which while he seeketh by manie pollicies and counsels to ridde him selfe, he draweth vpon him selfe his owne destruction.

8 *For his feete shalbe taken in the net, and he shall walke vpon the snare.*

For his foote shalbe caught in the snare, and which way soeuer he goeth, he shall intangle him selfe in the net.

9 *The grenne shall take him by the heele, and the thiefe shall come vpon him.*

As he goeth on his way the grenne shall take him by the heele, and throwe him to the grounde, the thiefe shall come vpon him, and he shall lie at the mercie of the robbers.

10 *A snare is laid for him in the grounde, and a trap for him in his way.*

When he walketh, a snare lyeth vnder his feete to catch him at vnawares, and which way soeuer he turneth himselfe traps are laid to snare him.

11 *Terrors shall make him afraide on euery side, and shall driue him*

him to his feete, (that is, shall constraine him to flie from one place to another.)

And truely these daungers let him looke for abroad, and these mischieses shall befall him. Nowe inwardly and with him selfe he shall liue in continuall feare and horror, so that he shall not thinke him selfe any where safe, he shall be caryed hither and thither, indeede not knowing which way to turne him selfe.

12 *His violence shall be his famine, and destruction standeth at his elbowe.*

By doing wrong and violently oppressing the poore, he shall be found to haue gained nothing, but that he shall pine for hunger: and he shalbe ouertaken with some grieuous calamitie, which alwayes shall waite vpon him, and neuer depart from his elbowe.

13 *It shall deuoure the supporters of his skinne: the first borne of death shall deuoure* (I say) *his strength.*

Some strange disease, being sent as it were out of the bowels of death it selfe with great power to hurt, shall eate vp his flesh, and consume the veines and sinnowes, wherewith his joyntes and members are tyed and knit together.

14 *His hope shalbe suddenly taken from him in his dwelling, and* (the first borne of death) *shall cause him to goe to the King of feare.*

15 (And he) *shall dwell in his tabernacle, and it shall not be his: brimstone shalbe scattered vpon his habitation.*

16 *His rootes shall be dryed vp beneath, and aboue shall his braunch be cut downe.*

17 *His remembrance shall perish from the earth, and he shall haue no name in the streetes.*

18 Neither shall this mischiefe thus cease, (which thing consider, Iob, whether it do not most fitly agree to thy selfe.) For all they, vpon whome the wicked man trusteth, and by whose meanes he hopeth that his house and name shall flourish and come in great credite & honor abroad, are violently and suddenly swept away: and that horrible euil and disease, whereof I spake before, at the length comming vpon him, shall by force drawe him to the king of feare, I meane, *Death* it selfe: 19 which hauing quite thrust him out of doores,

shall

shall strewe his house with brimstone, and dwell therein. 16 And thus it shall come to passe, that his rootes, by which he was nourished and vpholden, being beneath dryed vp & rotten, and his boughes aloft lopped and cut downe, 17 both he and all his posteritie shall so be blotted out, that they shalbe quite forgotte, and not once spoken of amongst men.

18 *He shalbe driuen out of the light vnto darkenesse, and be chased out of the worlde.*

19 *He shall neither haue sonne nor nephewe among his people, and none shalbe left in his dwellings.*

20 *The posteritie shalbe astonied at his day, and feare shall come vpon the auncient.*

18 Therefore thus shall he fall out of light into darknes, neither shall he any where appeare or shewe his face, because he is on all sides thrust out, and in no place can find intertainment. 19 He shall haue no sonne nor yet nephewe left, whereby his house and stocke may be reckoned in his tribe, neither shall any of his blood and kindred remaine aliue. 20 And this his fall shall be so fearfull, that his posteritie shall thereat stand as it were amased, and his auncetours shall not behold it without great astonishment.

21 *Surely such are the habitations of the wicked: and this is the place of him, who feareth not God.*

Loe, this is the lot of the wicked, and this is the ende of them who doe not feare God.

THE SVMME AND ORDER of the xix. Chapter.

NOthing can be more effectuall and more forcible to mooue affections, then this answere of Iob: wherein he acknowledgeth with wordes which would mooue a stonie heart to compassion, that not onely these miseries which Bildad had reckoned vp, but euen farre more grieuous were befallen him, and that not by chaunce or fortune, but by the will and appointment of God. Neuertheles he rightly denieth, that he is therefore to be accompted in the number of lewd and wicked persons, or that he had deserued to be dealt withall in so taunting and reprochfull manner: nay rather that his case was

so

so much the more to be pitied, by how much the greater his affliction was. And surely in this last answere, Iobs faith and constancie appeareth marveilously: for he witnesseth most plainely, that neither the vnluckie threatnings of his adversaries, nor the bitternesse of his so many and so great afflictions can so farre discourage him, but that, albeit he despaire of this life, neuertheless, relying him selfe vpon the power and goodnesse of God, how hardly soeuer now he dealeth with him, he retaineth a most sure and stedfast hope of his resurrection, & of taking againe the verie same flesh & body, therin to be made partaker of eternall life, to enioy the sight and presence of God his redeemer. For I am out of doubt that this is the true meaning of this place, and surely the whole Scripture doeth not yeelde vs a more notable or a more cleare and manifest testimonie to confirme vnto vs the resurrection of our bodyes, then this.

CHAPTER XIX.

1 *But Iob answered and said.*

2 *Howe long will ye vexe my soule, and torment me with wordes?*

3 *Ye haue nowe ten times reproched me, and are not ashamed: ye deale with me, as if I were a straunger to you.*

1 Then Iob making answere to these things which were most wrongfully laide against him, 2 Thou demaundest, Bildad, saith he, how long it will be, before I make an ende of answering, but I say to you againe, when will ye leaue off thus miserably to grieve me, and with these your reprochful speeches to kill my heart. 3 For now ten times one after another haue you not doubted most shamelesly to assaile me with bitter & taunting invectives, & ye take me vp so short, as if ye dealt with a stranger & forrener, and not with a friend.

4 *And be it that I haue erred: let mine errour remaine with me.*

And truely let it be granted, that these things haue happened to me through mine own fault, & for mine own offences. Notwithstanding, I beseech you, let me alone, & giue me leaue to beare the punishment which God hath laid vpon me, and adde not you any more to these afflictions, which alreadie I suffer.

5 *But*

5 *But forasmuch as ye advaunce your selues in wordes against me, and rebuke me for my reproch.*

6 *Knowe nowe that God hath ouerthrowen me, and hath set his net round about against me,* (that is, hath compassed me with his net.)

5 But forasmuch as it pleaseth you to set out my miseries with such stately eloquence, and to catch at this my misfortune and vnhappie estate, throughly to gaule me and reproch me therewithall: 6 I denie not that, which you say, and I would haue you more and more to knowe it, that I am ouerthrowne and cast downe by Gods owne hande, and that with his net, whereof thou Bildad diddest so often make mention, he doeth compasse and hold me in on euery side.

7 *Beholde, I crie out of violence, but I am not heard, I crie, but there is no due moderation.*

Loe, I crie out, that I am oppressed aboue my strength, & that my affliction is greater, then that I am able to beare: yet can I obtaine no releasment: I crie aloude, yet am I neuer a whit the better, or more gently dealt withall.

8 *He hath hedged vp my way, and he hath set darkenesse in my pathes.*

What way soeuer I seeke to escape, he hath beset me with obstacles, which hinder me so that I can not passe: and I find all my wayes beset with darkenesse.

9 *He hath spoyled me of mine honour, and taken the crowne away from my head.*

I confesse, that he hath spoyled me, as thou hast said, of all the honour and dignitie, vnto which he had advaunced me, and that all the glory, wherewith as a King he had crowned me, is suddenly taken away.

10 *He hath destroyed me on euery side, and I am gone: and he hath remooued mine hope like a tree.*

As a man that will pull vp a tree by the rootes, diggeth round about it till it be ouerthrowne and fal downe vpon the grounde; so hath he dealt with me, so that now I am vtterly vndone, neither is there any more hope for me to recouer, (as also I remember that thou diddest say) then for a tree that is once pulled vp by the rootes.

11 *He hath made his anger to kindle against me, and he hath counted*

counted me, as one of his enemies.

12 *His armies came togither, and made their way against me, and camped about my tabernacle.*

11 Beeing displeased with me, he hath poured out all his anger against me, neither hath he otherwise dealt with me, thē he vseth to do with his greatest enemies. 13 His troupes are ioyned in one to set vpon me, they haue set their waie against me, & haue pitched their tēts roūd about my habitatiō.

13 *He hath remoued my brethren from me, and my kinsfolke are become straungers to me.*

14 *My neighbours haue forsaken me, and my familiers haue forgotten me.*

15 *They that dwel in mine house, and my maides take me for a straunger, (I say) I am a straunger in their eyes.*

16 *I called my seruant, but he would not answer, I spake him faire with my mouth.*

17 *My breath is straunge vnto my wife, though I beseech her for the childrens sake of mine owne bodie.*

13 Yea, and as yet more harder & more greeuous things haue followed, he not beeing ignorant thereof, but ordering and disposing all at his owne pleasure. For my brethren haue put themselues out of my sight, and those, who were moste known vnto me, haue now estraunged themselues from me. 14 My kinsmen haue forsaken me, my very familiar friendes haue forgotten me. 15 Those of my houshold, yea, and my maides account me as a straunger, and looke vpon me with no other countenance, then vpon a forreiner and vnknown gueſt. 16 My seruants, though I crie to them, although I intreat them and speake them faire, yet they will not heare me, nor make answere vnto me. 17 My verie wife doeth loath my breath and cannot abide it, as beeing straunge and vnpleasant, yea, euen when I beseech her by those common pleadges our children got betweene vs. (*gainst me.*

18 *The meaner sort despise me, and when I rise they speake a-*

19 *All the men of my secrets doe abhorre me, and they whome I loued are turned against me.*

18 Neither is my estate any whit better abroad, forasmuch as euen those, who both for their yeares & calling, are moste base and contemptible, doe despise me, and when I rise vp to

them,they reproch and reuile me with words. 19 All those, with whome before time I communicated my secrets as with my dearest friends, doe now turne their face from me,neyther doe any deale more despitefullie with me,then those of whome I haue best deserued.

20 *My bones cleaue to my skinne and to my flesh, and I haue escaped with the skinne of my teeth.*

To be short my skinne, which is all the flesh that is left me,cleaueth vnto my bones;neither is there from the crown of my head to the sole of my feet,any thing sound in my body beside the skin of my gums,into which my teeth are ingrafted.

21 *Haue pitie vpon me haue pitie vpon me, O yee my friendes, becaus the hand of God hath touched me.* (*my flesh?*

22 *Why doe yee persecute me as God,and are not satisfied with*

21 And this most miserable spectacle,ought it not,I pray you, rather mooue you to pitie mine estate, though your harts were as hard as flint, then in this sort to taunt, and reuile me? if then yee be my true friends,and vnlike to those of whom I spake before,if perfit loue & friendship hath brought you hither to me,take pitie of me, againe I say, take pitie of me,whome yee behold thus grieuously wounded by the hand of God. 22 For I beseech you,is not this hand of God heauie enough,but is it meet that yee also afflict me? And albeit, I had through mine owne follie made you my deadlie enemies, ought not this plague, which yee see with your owne eyes in this my bodie,satisfie your hatred and malice?

23 *O that my words were now written, O, I say, that they were written euen in a booke:* (*for euer.*

24 *Were grauen with an iron pen, either* (in) *lead* (or) *in stone*

23 Neither surelie doe I here babble I can not tell what, but I would to god,I would to God,I say,that these my words receiued from my mouth were written, 24 or rather with an iron pen were ingraué in lead,or in stone to remain for euer.

25 *I also know,that my redeemer liueth, and that he shall at the last continue after the dust.*

26 *And after my skinne is eaten, that I shall neuertheless see God in my flesh.*

27 *Whome I shall behold for my selfe,and my eyes shall see him, and not an other* (though) *my reines are consumed within me.*

25 But

25 But, least happilie yee imagine, forasmuch as I am out of all hope as touching this life, that therefore I despaire, as the wicked vse to doe, or that yee alone know, what is to be hoped and looked for after this life; I tel you that I also know that he liueth for euer immortall, by whome I shalbe redeemed from death, who as he was before this dust, as being the creator thereof, so shall he not be dissolued with it, but shall remaine after it is destroied and brought to nothing. 26 So that I, whome yee iudge accursed, euen I, I say, after my skin is consumed, and this not so much my body, as the image of my body, is dissolued, shall see God, hauing on this very same flesh. 27 Whome I say, I, euen my selfe, and with these mine eyes, and not beeing transformed into any thing else, shal behold: albeit, as now my state is, whatsoeuer is remaining of this life within me, is spent, euen to my verie bowels.

28 *Surelie yee should haue saide, why doe we persecute him? For the root of the matter shall be found in me.*

29 *Take heede of the sword: For anger is among the iniquities of the sword, that yee maie know that their shalbe a iudgement.*

28 Surelie equitie it selfe and true friendship, ought rather to haue withheld you from reuiling and reproching me in this manner. For if yee wil diligentlie and with iudgement weigh and consider the whole matter, yee shall finde that I stande in a good quarrell and maintaine a cause, which is iust and which is stronglie and deepelie rooted. 29 Therefore I feare not that destruction, which as thou saidst, doeth hang ouer the heads of them who despise God. Looke to your selues rather, least God strike you with his sword. For this your spitefull dealing with me, is no lesse wickednes, then if yee should thrust me through with a sword: which I tel you to this end, that yee may thinke with your selues, that he to whome I appeale, will be a iust and righteous iudge, before yee be constrained to feele it.

¶ THE SVMME AND ORDER of the xx. Chapter.

Sophar taking occasion by this speech of Iob, in which he should rather haue rested content (so hard a matter it is for men stiflie conceited, to lay aside their opinions) urgeth and repeateth the

same things againe, to wit, partlie the suddennesse, and partlie the greatnes of Iobs miseries, which no man could doubt, but that they were laid vpon him by the hand of God: hereupon falslie gathering that God neither could nor yet vsed to deale so with any other, then with most vile and wicked wretches. But whereunto tendes this? Forsooth to proue those things false, which Iob had vttered concerning his owne innocencie: and that therefore he was either to bethink him of repentance, or else that once for all, & that out of hand, he should vtterlie be destroyed. But this is verie true, that nothing can either more rightlie or more grauelie be saide concerning the iust punishments, which euen in this life God hath appointed for the wicked, and especiallie for hipocrites and dissemblers, who carrie an outward shew of godlines and vertue, beeing indeed nothing lesse, then that which they seeme to be.

CHAPTER XX.

Vers. 1. Then answered Tsophar the Naamathite and said,

2 For that cause my thoughts call be backe (to speake) & hereupon (is) my making haste:

3 I heare the correction of my reproch: But my spirit shall make answere for me out of my vnderstanding.

1 THen Tsophar the Naamithite hearing these wordes,
2 I had thought, saith he, to haue let thee go, & not to haue talked or medled any more in this matter, but that thy wordes do compell me to take an other course; wherefore readilie thus I answere thee. 3 And as I haue heard thy sharp reprehensions and rebukes: so my knowledge will afforde me, and put into my minde sufficient matter to make the answere, and to pay thee home like for like.

4 *Knowest thou not this, (*which hath beene*) from the beginning, and euer since man was placed vpon the earth?*

5 *(*Namelie*) that the reioycing of the wicked is but hard bie: & that the pleasure of the hipocrite for a moment:*

6 *If his glorie mount vp to the heauens, and his head reach vnto the cloudes,*

7 *After he hath throwne downe himselfe, he shall perish for euer: and they that did see him, shall say, where is he?*

8 *He shall flee away as a dreame, and he shall not be found, and*

he

he shall passe away as a vision of the night.

9 The eye shall behold him and see him no more, neither shal his place any more see him.

4 And is it possible, Iob, that thou shouldest be ignorant of this, which is prooued by experience of al ages, since men began to inhabite the earth. 5 Namelie, that the pompe and triumps of the wicked cannot be fetched from the times of antiquitie, and that the ioyes of hipocrites vanish away in a moment. 6 7 For howsoeuer they may seeme to be lifted vp into heauen, and with the crowne of their heade to touch the cloudes: yet within a very short time being thrown downe headlong, they shall perish for euer, in so much that they who erewhile saw them aloft, in the twinkling of an eye shall inquire what is become of them. 8 For they flie away no otherwise then a dreame, so that they shal not any where be found; as who vanished awaie like a night vision. 9 Finallie, they who saw them to day, shall to morrow see them no where, neither yet shall the place where they liued any more acknowledge them.

10 *His sonnes shall pacifie the poore, and his hands shall restore their robberies,* (that is, those things which they haue taken awaie by violence.)

For wheras fathers are wont, as it were, to be borne anew in their children, if it so fall out that this man leaue any children behinde him, their state and condition shalbe so miserable, that the poore, whome their father had oppressed, shal thinke and acknowledge themselues satisfied: and he paie dearelie in the end, all that which before he had robbed and pilled, or by extortion and violence taken away from others.

11 *His bones shall be filled with his youth, and it shall rest with him in the dust.*

The paines and punishments which he hath procured & brought vpon himself, by the sins of his youth, shal eat vp his bones to the marow, & shall lie downe with him in his graue.

12 *Because euill was sweet in his mouth, and he hid it vnder his tongue;*

13 *And spared it, and would not forsake it, but kept it close within his mouth.*

14 *His bread shall be chaunged in his bowels* (and) *the gall of*

aſpes (ſhall be) *in his bowells.*

15 *He ſhall deuoure ſubſtance, but hee ſhall vomit it, and God ſhall pull it out of his bellie.*

16 *He ſhall ſuck the gal of Aſps, the vipers tongue ſhal ſlay him.*

12 And trulie in working miſchiefe he no leſſe pleaſeth him ſelfe, then he who keepeth ſweet meate in his mouth. 13, and holdeth it vnder his tongue, not with intent to ſpit it out, but more and more to taſt it, being delighted with the pleaſant realiz thereof. 14 But this his food being forthwith in his bowells cleane changed, ſhall become altogether vnſauerie, as the gall of Aſpes. 15 He ſhall neuer digeſt his goods, which he hath ill gotten and heaped vp, but with extreame paine and torment he ſhall caſt them vp raw and vndigeſted, God him ſelfe as it were pulling them violently out of his bellie. 16. So the end ſhall proſue, that he hath ſucked the poyſon of Aſpes, & that he ſhall die of the venemous ſome, which proceedeth from the tongue of the viper.

17 *Hee ſhall not ſee the riuers of floods and ſtreames of honie and butter.*

18 *He ſhall repaie his labour, and ſhall not ſwallow* (it) (hee ſhall repay it, I ſay,) *according to the ſubſtance of his chaunge,* (that is, as he hath dealt with others, ſo others againe ſhall deale with him) *neither ſhall he reioice.*

17 His goods ill gotten ſhall haue no bleſſing; no ſtore or plentie ſhall thereof inſue, whereas contrariwiſe God ſo bleſſeth holie & good men, that their houſes flow, as it were, with ſtreames of honie and butter. 18 but he ſhall be ſo farre from this happines, that he ſhall repay and make good the damages done to others, without hauing time and ſpace graunted him to ſwallow them, and the courſe of things being chaunged, as he hath dealt with others, ſo others againe ſhall deale with him, and he ſhall not enioy the things which he hath gathered.

19 *Becauſe he hath vndone* (others) *and forſaken the poore: hath taken houſes by force, and hath not builded them.*

20 *Becauſe, I ſay, he hath not knowne reſt in his bellie, he ſhall not go away with that he deſireth.*

21 *Neyther* (were there) *anie remnants of his meat; therefore ſhall he not hope for his good.*

22 *When*

22 *When he shall be filled with aboundance, he shall be brought into streites: all the hands of the wicked shall assaile him.*

23 (When) *hee shall haue plentie to fill his bellie, God shall send vpon him the fiercenes of his wrath, and shall raine vpon him, vpon his flesh.*

19 And who seeth not, how God herein declareth himselfe to be iust: For seeing this man hath vndone others and depriued them of all their goods: hath built himselfe no houses but seazed and taken possession of houses built with other mens cost and charges: 20 Moreouer, forasmuch as his gluttonous paunch could neuer be satisfied, therefore shall he likewise goe without that, which he wished and longed for: 21 And againe, in that his rauenous greedines hath been without all measure, so that nothing is left him to deuoure, he shall not finde anie thing, whereby he may conceiue hope of remedie, for this miserie. 22 For after hee hath scratched and scrapt together so much, as might satisfie the most greedie and couetous wretch, that liueth vpon the earth, then shall the wicked set vpon him on all sides, in so much that he shall be brought into great streites. 23. And when he shall be in the midst of all his solitie, and shall pamper his karkesse with all maner of delicate & daintie meats, euen then shall God powre out vpon him his most fearefull wrath and vengeance, rayning downe from heauen vpon his bodie all kinde of calamities.

24 *Escaping from the iron weapons* (that is swordes) *the bow of steele shall strike him through.*

25 *The shooter shall let the string go, and it shall shoote forth the arrowe, it shal come foorth of his bodie, and shine with his gall: feare shall come vpon him.*

24. If he shall scape the sword, yet the arrows of the steel bow shall pearce him through. 25. They shall not bee shot forth in vaine, but going through his body they shal be died with his gore blood: & moreouer his soule shall be wounded with verie manie terrours.

26. *All darkenes shal be hid in his lurking places: the fire that is not blowne shall deuour him, and it shall go ill with them, who remaine in his tabernacle.*

27 *The heauens shall discouer his iniquities: & the earth shall*

rise vp against him.

28 *The increase of his house shall go awaie: they shall flow away in the daie of his wrath.*

26 Where he thought he might most safelie hide himselfe, there shall he finde no suretie, but all full of obscuritie & darkenes: A flame of fire, breaking out of its ovvne accord without anie mans blowing, shall take him out of the waie, and vtterlie destroie him: neither shall the estate of his household be anie whit better. 27. For the heauens themselues shall lay open his wickednes, yea the verie earth shall rise vp against him. 28. His reuenewes and yearelie profits shall bee scattered and dispersed here and there: finally like the running water shall such men passe away, so soone as Gods wrath is kindled against them.

29. *This is the portion of the wiked man from God, and the heritage of his wordes from God.*

And no other portion, then this, Iob, can the wicked look for at Gods handes, who is a most iust iudge and reuenger: thus, I saie, shall almightie God deale with them, and this shall they get by their answering and reasoning against him.

¶ THE SVMME AND ORDER of the xxi. Chapter.

IOB *going about to shewe, that not onely Tsophars former speech, but also whatsoeuer else had before beene spoken of his friends, concerning the vnhappie end of the wicked, was not rightly vnderstood of them, he vseth a gentle preface to mollifie his former roughnes of speech, craving attention, in the 2. verse reasoning or drawing his argument from the cause of their comming to him: in the 3. verse from the dutie of a good and vpright man: in the 4. verse from the greatnes and worthines of the matter, whereof hee was to speake: lastlie, in the 5. verse from the circumstance of his owne moste wretched and lamentable estate. Afterwardes goeing on forward, hee denieth that it alwaies so fareth with the wicked, as those his friendes so often beate vpon, as who contrariwise, doe ve-*

rie

rie often flouriſh all their life time, die with out griefe or ſorrowe, and leaue their offſpring behind them, abounding in all manner of goods and bleſſings, perteyning to this life; although while they liued both their wordes and deedes did ſufficientlie witnes their wickednes and impietie: And hereupon he trulie gathereth, that neyther proſperitie is anie certen token of godlineſſe and ſinceritie; nor that anie man ought to be iudged and condemned for aduerſitie which is befallen him, be it neuer ſo grievous and ſudden: but for as much as neither proſperitie happeneth to the bad, nor aduerſitie to the good, againſt Gods will or knowledge, therefore that God in gouerning all humane affaires, knoweth beſt, why hee purpoſeth, and effecteth euerie thing, whereas Iob him ſelfe or any other is not able to conceiue the reaſon of Gods counſells: and ſo he concludeth, that it is all vaine and frivolous, which he hath heard of them.

CHAPTER XXI.

Verſ. 1, *But Iob anſwered, and ſaid.*

2 *Harken in hearing vnto my wordes, and this ſhall be your conſolations.*

1.2. THen Iob anſwered in this wiſe, I pray you diligentlie and attentiuely heare me what I ſhall ſay, that it may indeede appeare, that yee came not hither to vexe and grieue me more and more, but to comforte and helpe me.

3. *Suffer me, and I ſhall ſpeake, and after I haue ſpoken, then mocke me.*

Quietly, I ſaie, and with patience firſt heare mee ſpeake, and then if ye pleaſe and thinke it good, laugh me to ſcorne, and ſcoffe at my ſpeeches.

4 *What I?* (that is, as touching my ſelfe) *is my ſpeech to men, and if* (it bee ſo,) *how ſhould not my ſpirite bee troubled?*

Nowe ſurely I haue no controuerſie particularlie with you, neither doe wee nowe ſtriue about worldelie affaires, but

but at this time and in this place, I haue to deale with the conſcience, and I haue not to doe with men, but with God: which being ſo, doe ye maruell that I thus rather ſob then ſpeake, as it fareth with them whoſe ſpirite is troubled?

5 *Looke vnto me and be abaſhed, and lay your hand vpon your mouth.*

Finallie hauing regard of mee, whome ye ſee among all men to be the moſt miſerable, rather with aſtoniſhment and ſilence, harken what I ſhall ſaie, then vnpatientlie heare me ſpeaking in mine owne defence.

6 *When I remember, I am aſtoniſhed, and feare taketh holde on my fleſh.*

7 *Wherfore do the wicked liue, wax old, yea & grow in wealth.*

8 *Their ſeed is eſtabliſhed in their ſight, and their generation ſtandeth before their eies.*

9 *In their houſes there is peace without feare, and the rodde of God, is not vpon them.*

10 *Their bullock gendreth and faileth not, their Cow calueth, and caſteth not her calfe.*

11 *They ſend foorth their litle ones like ſheepe, and their ſonnes leape vp and downe.*

12 *They lift vp the voice like the tabret and harp, and reioice in the ſound of inſtruments of muſick.*

13 *They ſpend their daies in good, (that is, in pleaſure,) and in a moment go downe to the graue.*

14 *Although they haue ſaid vnto God, Depart from vs, and we will none of the knowledge of thy waies.*

15 *Who is the almightie that we ſhould ſerue him? and what profit ſha'l we haue if we praie vnto him?*

6 Thou askedſt of me, Tſophar, if I knewe not theſe things, which continuall experience in all ages teacheth. Verily I knowe them right well, and I can not chooſe but ſtand as one aſtoniſhed, and tremble in euerie ioynt of my bodie, when I call them to minde: 7 For that which thou ſaieſt concerning the ſhorte and momentanie proſperitie of the wicked in this life, and of their ſudden downefall and deſtruction, is diſprooued and confuted by verie manie examples. And what ſhall I ſaie to bee the cauſe, why they are ſuffered to liue, why to lenghthen out their daies to the verie

verie vttermoſt courſe of nature, why to abound in all wealth and riches? 8 Moreouer, their children, howſoeuer thou doeſt affirme the contrary, remaine in ſafetie in the preſence of their fathers, who behold them with their eyes, howe they growe vp in ſtrength and luſtineſſe. 9 Their familes are peaceable, and without all feare, neither doeth God chaſtiſe them with his ſcourges. 10 By reaſon their bullockes happily ingender, and their cowes neuer caſt their calues, their cattell is wonderfully & mightily increaſed. 11 Their little ones being brought vp at home by flockes, doe cheerefully and merily skippe vp & downe. 12 And partly they ſing and tune their voyces like the timbrels & the harpe, and partly they delight them ſelues with diuers inſtruments of muſicke. 13 Finally, this life being thus paſſed ouer in pleaſure, in delights, in mirth & paſtime, neuer being tormented with any long diſeaſes, as it were in a moment they go downe vnto the graue. 14 And yet notwithſtanding they breaking foorth into open contempt of Gods maieſtie, haue bid him to depart from them, to get him hence, and to bee packing, as if they had nothing to doe with him: neither would they at any time ſuffer them ſelues to be taught and inſtructed by him. 15 And which is yet more outragious, they haue not doubted to vtter theſe blaſphemous and fearefull ſpeeches, Who is the Almightie, that we ſhould yeelde and ſubmit our ſelues vnto him? and what good or profite ſhall wee reape, by powring out our prayers before him?

16 *Beholde* (notwithſtanding) *their good is not in their hande: let their counſell depart farre from me.*

But behold, nothing of all this happeneth either againſt the will, or without the knowledge of God: foraſmuch as their happineſſe ſtandeth not in them ſelues, or in their owne power: and therefore farre be it from me to conſent to their vngodlineſſe. But yet neuertheleſe, the foundation of your inuectiues againſt me, by this meanes falleth to the ground.

17 (But) *when ſhall the lampe of the wicked be put out? and* (when) *ſhall the ſtormie ſhower come vpon them, and* (when) *will* (God) *giue them their portion in his wrath?*

18 *And*

18 *And (when) shall (the wicked) be as the stubble before the winde, and as chaffe which the storme carrieth away.*

17 But as thou saidest, Bildad, the lampe of the wicked shalbe put out. Thou also, Tsophar, saidest, that God raineth vpon them in his anger: and that this heritage is allotted them from aboue. Neuertheleſſe ye ſee, that it falleth not out thus with all, nor yet ſo ſuddenly to the moſt part of thē, as ye affirme. Therefore define vnto me, if ye can, that I may knowe yet ſomewhat more certainely of the matter, within what ſpace of time this light of the wicked ſhalbe put out, or this ſtormie ſhoure ſhall come vpon them, or God ſhall deuide this portion among them in his wrath. 18 Finally tell me, when are theſe made as ſtubble before the winde, & as chaffe ſcattered with the force of a tempeſt.

19 *God (ye will ſay) will lay vp his violence for his children: he ſhould reward him, and he ſhould knowe (it.)*

20 *His eyes ſhould ſee his own deſtruction, & he ſhould drinke of the wrath of the Almightie.*

21 *For what affection ſhall he haue towardes his houſe after him, when the number of his moneths is cut off?*

19 Doubtles ye wil take exception againſt theſe things, that God doth reſerue for the children of that wicked man, the vengeance of his wrongs and oppreſſions: ye ſay well; but yet, if we ſhal weigh theſe things according to mans reaſon, as ye do, he ought rather him ſelfe to ſuffer and feele the ſmart or puniſhment of his owne ſinnes: 20 and to be an eye witnes of his owne deſtruction, to drinke the cup of the wrath of almightie God, which he had powred out for him. 21 For (I pray you) what care and regard can he haue of his houſe and children, after he is dead and gone.

22 *Shall (any man) teach God knowledge? Nay, it is he, who gouerneth the higheſt thinges.*

But ſhall any, eſpecially any of you, which labour to proue this, that the counſels of God are alwayes manifeſt in this life, either by proſperitie or els by aduerſitie; ſhall any of you, I ſay, teach him, howe he is to rule and gouerne thinges here vpon earth beneath. ſeeing ye can not denie but that he is the onely gouernour and diſpoſer of all thinges in heauen aboue?

23 *One shall die in the pride of his perfection, being in all ease and prosperitie.*

24 *His milke pailes runne ouer with milke, and his bones are moistened with marowe.*

25 *But another dyeth in the bitternesse of his soule, neither did he euer eate with pleasure.*

26 (Notwithstanding) *they shall lie both in the dust, and the wormes shall couer them.*

23 Here beholde, take vnto thee two, that are both together either good and vertuous, or euil and wicked: with one of them through the whole course of his life all things haue gone well. 24 His kine haue giuen great store and abundance of milke, he hath wanted no manner of pleasure or delight, and at length he departed this life with great peace and cheerefulnesse. 25 But the other hauing neuer had any smacke or taste of the pleasures & commodities of this life, dyed also ful of sorowe and heauinesse. 26 And yet for all their vnlikenesse and inequalitie in this life, one and the selfe same death hath taken them both away: they lye both of them in the graue, and are clothed with wormes. Now let me knowe, what ye can say to this case, or what place is there left here to your carnall reasons.

27 *Behold, I knowe your thoughtes, and what ye take holde of against me.*

28 *For ye say, Where is the house of the great man, and where is the tabernacle of the wickeds dwelling?*

27 But loe, I knowe full well what here commeth into your mindes, and what hold you will take against me to put me beside this my cause and defence. 28 For say ye, Shew vs, if thou canst, what is become of those great and honourable mens houses, and where are those stately towres of the wicked, wherein heretofore they dwelt: as if forsooth the ouerthrowe of their houses were the ouerthrowe of mine opinion.

29 (But) *haue ye not enquired of those who passe by the way,* (that is, of waifairing men) *neither can ye denie their signes.*

30 *That in the day of destruction the wicked is prohibited* (that is, the wicked is spared) *and in the day* (wherein) *vengeance is brought foorth?*

29 But

29 But did ye neuer aske of them that are trauailers, any thing concerning these matters? Did ye neuer heare them tell what monuments they haue met withall by the wayes of the pompe and magnificence of these mightie men? 30 And who knoweth not that such men of all others are least subiect to the misfortunes and outwarde calamities of this life? and that they are especiallie spared, when the testimonies of Gods wrath are rife, and almost euery where to bee seene vpon the earth?

31 *Who shall declare his owne way to his face,* (that is, in his presence:) *and who shall reward him for that he hath done?*

32 *Therefore he shalbe brought to the graue: and men shall watch at* (his) *tombe.*

33 *The steepe places of the running streames shall be sweete to him, and he shall drawe all men after him, and there* (shall goe) *before him more then can be numbred.*

31 Neither is it any marueile that this so falleth out, for who dares reproue the wicked man to his face for his sinnes? who will take punishment on him for the iniuries which he hath done, & for his oppressions? 32 Therefore so farre is he frō that end which you said should befall him, that on the contrarie side, hauing peaceably departed this life, he is honourably caryed to his graue, great lamentation is made at his buriall, and men are set to watch his tombe. 33 And thus while he liued, he tooke delight and pleasure in his towres and castles, built vpon the craggie valleyes of brooks and running streames: and being dead he is brought to the earth with great pompe & solemnitie, hauing a great traine both going before him, and following after him.

34 *Howe then doe ye comfort me with vanitie, seeing your answers* (are) *a straying from the trueth, left* (in the mindes of the hearers.)

To what ende therefore do ye propound these vaine and frivolous things to me, in steade of comfort and consolation? whereas these your answers are naught else but lyes and a swarving from the trueth, which they leaue in the mindes of the hearers?

THE

THE THIRD ENcounter of Iobs friends.

THE SVMME AND ORDER of the xxii. Chapter.

IOB hauing bene by his friendes very grieuously and vnadvisedly accused, as though it must needs follow, because he was so greatly and so suddenly afflicted, that God therefore was highly displeased with him, as who is neuer angrie with men, vnlesse their sinnes provoke him thereunto: neither being mooued, doth any otherwise punish them, then according to the qualitie of their offences: Iobs friends, I say, after they had very fondly accused him, they brought the whole controuersie to this point; That we are to iudge & esteeme of Gods loue or hatred toward any man, and consequently either of the innocent or wicked life of a man thereafter as we see his estate in this present life to be flourishing & happie, or miserable & wretched: & that as the punishment of those who lightly offend, is neither grieuous nor continuall, but moderate: so they who cõmit heinous sinnes, are not lightly & for a while, but very seuerely & a long time punished; yea and vnlesse they repent, vtterly destroyed. We haue heard therefore, howe Iobs friendes affirmed and held these things against him, & how he denyed & disprooved the same, sometime standing vpon the innocencie of his former life, and appealing vnto the tribunall seat of God himselfe against his accusers: sometime also shewing in generall by examples alleaged, how that those two grounds of their accusation were very fooliſh & to no purpose: namely, that all calamities of this life proceed from Gods anger, as also that the wicked are alwaies punished in this life for their transgressions. It was therefore great reason, that these Iobs friendes should either take away this his exception (which they possibly coulde not doe) or omitting that their generall treatise, should betake themselues to the particular, and prooue by manifest and certen testimonies those thinges whereof they had accused Iob, or at the least change their mindes & leaue off to accuse him any longer. But Eliphaz, we see, encoũtring nowe the 3. time with Iob, doeth quite contrarie, who hauing either throughb

through forgetfulnesse, or stubburnely passed ouer the question it selfe, and taking an occasion of that, that Iob neither in defending his innocencie, when he was by their sharpe inuectiues prouoked thereunto: neither in bewailing his miserie, when he was almost ouerwhelmed with the greatnesse of anguish both of body and minde, had alwayes kept a iust measure, doeth first of all in the foure former verses very bitterly, falsely, and without cause gather, that certaine absurdities as it were necessarily followad vpon his speeches. Furthermore, he doeth not nowe in the verses 5. 6. 7. 8. 9. 10. 11. couertly, as he had done before, but openly accuse Iob, as if he had bene one, who had vncivillie, covetously, and cruellie abused both his authoritie and wealth: yea, and euen to the 20. verse he so chargeth him with impietie, and doeth in such bitter and taunting manner wrest and turne vpon Iob him selfe all those thinges which he had in the 14. 15. 16. verses of the Chapter going before, very truely and religiously spoken against prophane men, that nowe he seemeth (forsomuch as he neither by reasons nor testimonies doeth avouch these his so bitter accusations) most manifestly to play the part of a spitefull and reprochfull speaker, rather then of an accuser. Last of all, he beginneth, as if he had brought his matters to an excellent passe, to exhort Iob that he would acknowledge these things, and craue at Gods handes mercie for his heinous sinnes, putting him in hope that he should surely be restored vnto his former estate: affirming moreouer, that following this his counsell, he should not onely be received againe into Gods favour, but God should also heare him, if he made intercession for other men. And truely it is a wonderfull thing that Eliphaz did foretell what should afterward fall out: albeit he did it ignorantly and not thinking any thing at all of that which happened. For both Iob him selfe against all expectation in this life, had an excellent ende of all these calamities: and Eliphaz also with his fellowes were by Jobs intercession restored into Gods favour.

CHAPTER XXII.

1 AND Eliphaz the Themanite answered, and said,
2 *May a man profite God? Nay, he that dealeth wisely profiteth him selfe.*
(3 Is it) *any pleasure to the Almightie, if thou shalt be righteous?*

uis? and (is it to him) gaine if thou ſhalt make thy waies vpright?

1 But Eliphaz the Themanite beeing very angrie to heare Iobs words, anſwered him in this manner. 2 What meanes this, Iob, ſaith he, that thou ſtandeſt ſo much vpon thine owne vprightnes? Thou wouldeſt haue men thinke, that God is greatlie beholding to thee for this thy integritie and iuſtice, ſo that he may ſeeme to haue done thee wrong, in dealing thus hardlie with thee. But thou art deceiued, if thou ſuppoſe that God can reape any benefit or commoditie at mans hands. Nay doubtleſſe, but if any man doe well and wiſelie, the good and profit redoundeth to him ſelfe. 3 Can the vertue and godlines of man doe God any pleaſure? wil it bring him ſome delight, which before he wanted, or will any gaine ariſe thereof to the almightie, who in himſelfe and of himſelfe is moſt happie and perfect?

4 *Is it for feare of thee that he accuſeth thee? or goeth with thee into iudgement?*

But what? ſhall vve thinke that he fearing leaſt thou happilie ſhouldeſt haue accuſed him, vvould preuent thee by firſt taking vpon him the perſon of plaintife?

5 *Is not thy wickedneſſe great, and thine iniquities without ende?*

6 *For thou haſt vnconſcionablie taken a pleadge of thy brethren, and haſt cauſed them beeing ſtript out of their clothing to goe naked.*

7 *To the wearie thou haſt not giuen ſo much as water: and haſt withdrawne bread from the hungrie.*

8 *But the earth was the mightie mans: and the honourable perſonage ſat* (that is, bare rule) *in it.*

9 *The widowes* (notwithſtanding) *haſt thou ſent backe empty, and the armes of the fatherleſs were broken.*

10 *Therefore ſnares are round about thee, and feare amaſed thee on a ſudden.*

11 *Or elſe thou ſeeſt not the darkneſſe, and the aboundance of waters hath couered thee.*

5 And what ſhall I neede to vſe many words, when as the verie matter it ſelfe, manifeſtlie ſheweth thy wickedneſſe to haue beene ſo great, as that thou didſt neuer ceaſe to ſinne. 6 For thou haſt not beene afraid to take a pleadge, without

any regard of one more then an other, euen of thy poore and needie kinsfolke, and hast beene so farre from cloathing the beeing naked, that contrariwise, thou hast wrung from them that little apparell which they had left. 7 Such as are wearie with trauailing, thou hast not so much as refreshed with a cup of cold water, and as for the hungrie, thou hast not vouchsafed them so much as one mouthfull of bread. 8 Neither yet hast thou here any thing that thou maiest pretende. For thy power was such, as that all men were subiect thereunto, insomuch as, thou hauing stollen their harts and good will, through thy false shewes of feigned vprightnes, they honoured thee like a king sitting in his throne. 9 But how greatlie thou didst abuse this authoritie, the widowes spoiled of their goods, and the fatherlesse children with violence oppressed, doe sufficientlie testifie. And this is the cause, Iob, that god hath so entangled and wrapped thee with snares on euery side: hence proceedeth that so sudden chaunge, which striketh and pearceth thee euen to the very heart. 11. Vnlesse peraduenture this darknes be so great, that it hath quite taken away all the light of thy minde: and vnlesse thou doest lie whollie ouerwhelmed with such grieuous calamities, as it were with a mightie and violent ouerflowing of waters.

12 *(Is) not God in the height of the heauens? And behold the height of the starres, how hye they are.*

13 *And thou wilt saie, what doth God know? will he iudge through the darknesse?*

14 *The clouds are his denne, and he doth not see: and he walketh in the circle of heauen.*

12 What? didst thou suppose that these things could alwaies lie hidden, till at the length thou hadst a wofull experience, that there sitteth one in those high heauens, who frō thence beholdeth all things? In those heauens, I say, whose top how high and loftie it is, the very starres, which we see, doe sufficientlie testifie: yet doth he farre in highnes exceed the height hereof. 13 Take heede therefore, least thou also, ioyning with those wicked and prophane men, of whome thou spakest a little before, doest breake into these wordes & say: What is this that yee call the knowledge of God? Is it possible that out from so high a place, and through the midst

of

of such cloudie darkneſse, God ſhould behold and diſcerne theſe things? 14 Of this kinde, are theſe moſt impudent ſpeches alſo: God lyeth cloſe hidden amongſt the clouds, hee ſeeth nothing: but he doth ſolace him ſelfe with walking within the compaſſe of the heauens.

15 *Doeſt thou not marke the way of the world, wherein wicked men haue walked?*

16 *Who were cut downe, and (whoſe) time was not come, and (whoſe) foundation (was made) an ouerflowing riuer:*

17 *Who ſaide vnto God, Depart from vs, and what had the almightie done vnto them?*

18 *Yet he filled their houſes with good things. Therefore let the counſell of them be farre from mee.*

19 *The righteous ſaw (this) & reioyced: and the innocent laughed them to ſcorne.*

20 *Becauſe our ſubſtance was not deſtroied: but the fire hath deuoured the remnant of them.*

15 If thou wilt not abide to yeld to reaſon, yet at the leaſt beleeue experience, & remember ſince the latter age of the old world, what became of them who troad in the pathes of wickedneſſe. 16 Surelie thou ſhalt finde that they were ſuddenlie taken away by vntimelie death: yea and that al things wherein they put their confidence, glided and paſſed away like the water of a running ſtreame. 17 Theſe, I ſay, vvere thoſe, who went ſo farre in their madneſſe, that they durſt commaund God to depart from them. And what hurt, I pray you, had they receiued from the almightie God? 18 Nay, God ſtuffed their houſes ful euen vp to the top with al manner of good things. Farre be it therefore from me, that I ſhould once harbour in my breſt any one thought of theſe prophane perſons: which thing, thou Iob, haſt alſo proteſted, but how rightlie thou haſt done it, I leaue it to thine owne iudgement. 19 And this trulie is the end of ſuch men; which when the righteous and vpright men behold, they reioyce & clap their hands at theſe iudgements of God, and doe worthelie inſult ouer thoſe moſt damnable wretches. 20. For they ſee both them ſelues and their ſubſtance to be in ſafetie; but contrariwiſe, the other for iuſt cauſe are vtterlie deſtroied & conſumed vvith that fire, vvhich vvas ſent dovvne from heauen.

21 *Acquaint thy selfe therefore with him, and be at rest: thereby thou shalt haue good.* (*thine heart.*

22 *Receiue the law out of his mouth, and lay vp his wordes in*

23 *If thou returne to the almightie, thou shalt be made new againe: as he that shall remoue peruersnes farre from thy tabernacle.*

24 *Cast thy golde on the ground and let the golde of Ophir be vnto thee as the pible stones in the brookes:*

25 *And let the almightie be thy tower* (let him I say) *be vnto thee as plentie of siluer.*

21 All which things being so, heare I praie thee, Iob, that which I both perswaded thee vnto before, & now beat vpon againe. Whereas thou doest with such impatiency beare the iudgements of God, and so greatlie vexe and torment thy selfe, seeke to get into his fauour againe, and quiet thy mind; so shall thou reape much profit thereby. 22 But here thou must cause a wonderfull alteration in thy selfe. For whereas thou hast heretofore followed thine owne lusts and affections, thou must now aske counsel of him, and with all thy hart embrace the words, which proceede out of his mouth. 23 Which thing if thou shalt doe, and shalt turne vnto that most mightie, and gratious God, al these things, wherin thou hast sinned against him, shalbe farre remooued from thy house, & be thou sure that he will set the vp againe in as good case, as euer thou wert before. 24 Therfore, whereas thou hast beene whollie addicted to this wordlie pelf, now throw thy gold on the ground, and make no more account euen of fine gold most perfectlie tride, then of those stones which we see lie in the bottome of brookes. 25 But let him be all thy refuge, & be vnto thee in stead of all plentie & aboundance of siluer, who onely hath enough to suffice him selfe & all men.

26 *Then trulie shalt thou delight in the almightie, and lift vp thy face vnto God.*

27 *Thou shalt praie vnto him, and he shall heare thee, and thou shalt pay thy vowes.*

28 *And* (when) *thou shalt decree any thing, it shalbe established vnto thee: and vpon thy waies shall the light shine.*

26 Then shall the almightie conueigh into thine heart sound and perfect gladnes, and this thy countenance, which is now altogether cast downeward, thou shalt cheerefullie &

with-

without all feare lift vp vnto God him ſelfe, 27. Who will heare thee when thou makeſt thy prayer vnto him: in conſideration of which benefit, thou ſhalt willinglie and ioyfullie performe thoſe things which thou hadſt vowed vnto him. 28 That which thou requireſt of him, yea, whatſoeuer thou entendeſt or goeſt about, ſhalbe accompliſhed and eſtabliſhed vnto thee, through the direction of his light and brightnes, which ſhall alwaies guide and goe before thee.

29 *When the wicked ſhalbe kept vnder, then ſhall they ſay, I am exalted. For (God) doth ſaue him who is caſt downe in his owne eyes.*

30 *He ſhall deliuer the impure, and (he) ſhall eſcape by the pureneſſe of thine hands.*

29 Finallie, what time God ſhall caſt downe and grieuouſlie puniſh the wicked, then ſhalt thou on the contrarie ſide, ſee thy ſelfe highlie exalted, and with a gratefull minde ſhalt acknowledge the ſame. For as he throweth the proud down to the ground, ſo likewiſe doth he moſt bountifullie preſerue thoſe, who are lowlie in their owne eyes. 30 Moreouer, god doth ſo accept of him, who endeauouring to liue vprightlie, humbleth him ſelfe before him, that euen through the prayers of that man, he wil alſo pardon the wicked perſon. Wherfore if thou wilt follow our counſell, thou ſhalt not onely ſaue thy ſelfe, but thou ſhalt alſo obteine pardon for other men.

¶ THE SVMME AND ORDER of the xxi. Chapter.

VErtue beeing commended doth increaſe, *ſaith one: but I would rather feare, leaſt happilie it might be turned into arrogancie and pride, out of which ſnare of Satan verie few haue ſafely eſcaped. But on the contrarie ſide, the ſame is with the falſe accuſations of ſlaunderous and detracting tongues ſharpened, as it were, with a whetſtone, hereby gathering ſtrength and courage, and making its power and efficacie to ſhine more and more, as appeareth by theſe laſt anſwers of Iob: which doubtleſſe, in ſuch extreme miſerie is a thing moſt rare, and admirable. In this Chapter therefore Iob taking in hand to refute thoſe things, which Eliphaz had vttered far wide from the true meaning of that queſtion, which was then in controuerſie, in the ſecond verſe hauing ſhortlie, and in a word expreſſed the greatnes of his miſerie, in the tenne next verſes following, he*

doth againe appeale vnto the tribunall seat of God himselfe, against those false and vniust accusations of his friends: trusting both in Gods iustice and in the vndoubted testimonie of his owne conscience. For as touching God, whose decrees and counsels alwaies stand and agree with his eternall truth and iustice, howsoeuer man is not able to comprehend the reason and equitie thereof, he witnesseth of him selfe, that he taketh in good part whatsoeuer it pleaseth God to laie vpon him, and that he will rest and staie him selfe in his heauenly will and pleasure, yea, though he proceed to deale with him as he had begun. And yet that he can not otherwise choose, but be verie much troubled and disquieted in minde, by reason of this his vnhappie estate; yea and that he doth especiallie marvell, how it commeth to passe, that amidst so extreame and intollerable miseries, he is able to continue and protract his life. And here againe this is greatlie to bee marueiled at, that that thing was extraordinarilie graunted vnto Iob, which, howsoeuer he did greatlie affect and desire, yet durst neyther hope nor aske for: namely, that he at the length should behold the Lorde, and that his accusers should be cast, and iudgement passe against their cause, before the tribunall seate of God, the creatour of heauen and earth.

CHAPTER XXIII.

Vers. 1. *But Iob answerrd and said,*

2 *Verelie, euen this daie my wordes* (are) *vexation:* (for) *my plague is greater then my groning.*

1.& 2. BVt Iob answering to these things, Thou art deceiued Eliphaz, saith he, if thou thinkest that these wordes of thine can make me holde my peace: nay hereby thou rather doest enforce me to shew how greatlie my mind is troubled and distracted: as also to renew those my wonted complaintes, which can not anie way be answerable to the greatnes and grieuousnes of my miserie.

3 *Would to God I might knowe, and so find him: for I would go euen vnto his seate.*

4 *I would laie open* (my) *cause before him, & fill my mouth with*

with reprehensions.

5 *I would know what thinges he would answer me, and would vnderstand what he would say vnto me.*

6 *Would he contend with me in mightines of strength? No, but he would put* (strength) *in me.*

7 *There, being righteous, I would reason with him, and I shold for euer be deliuered from him that iudgeth me.*

3 I perceiue it liketh thee not, that I haue made my appeale to God himselfe against you, and I pray you, what should hinder me from so doing. yea I would to God, as the vse is among mortall men, that I knew where and in what place he would be spoken withall. 4. For I would not stick to approche to his iudgment seat, there to plead my cause not against him (as being the supreame iudge and not either plaintiue or defendant) but against your false and wrongful accusations, which vndoubtedly I would disproue and confute by many forcible and strong arguments. 5 I would gladly heare what aunswere he would returne me being thus instant vpon him against you, yea I would vnderstand, what verdit he would giue concerning my right and cause 6. For doubtles he would not vse that his mightie and inuincible force and power, wherein he excelleth al other, to oppresse me, but rather to strengthen and vphold me. 7. And there at the legth I should haue free libertie to maintain my right, beeing altogether guiltles and innocent before the moste righteous iudge, and these your peremptorie iudgements, which at your pleasure you giue forth against me, being disanulled and made void, I should at the length be freed from these your iniurious and spiteful accusations.

8 *Beho'd I will goe forward and he will not be there: and backeward, yet shall I not perceiue him* (there.)

9 *If he abide at the left hand, I shal not see him: he wil hide himselfe at the right hand and I shall not behold* (him.)

10 *Doubtlesse he knoweth my waie, and if he will trie me, I shall come foorth like the gold.*

11 *My foot hath followed his steppes: his way haue I kept and haue not declined* (from it.)

12 *I haue not refused to do the commandement of his lips, I haue*

laide vp his words more carefully, then those things which I needed.

8 But I confesse indeed, that there is an infinite difference betwen this iudgement seate, which I so greatlie desire, and the courts of worldlie and earthly iudges. For whether I go directlie forwarde, or turne my footesteppes backward, all commeth to one end: I can not find him, he appeareth not, no where can I behold him. 9 Suppose that he is present at the left hand, yet is he not to be seene of me: be it, that he standeth at the right hand, yet can I not fasten mine eies vpon him; and it is all one to me, as if he should hide himselfe in some secret place. 10 But what then? shal I therefore let fall my sute, and leaue off this mine appellation; In no wise will I so doe. For there is no such necessitie, that hee should exhibit himselfe in any personall and visible presence, or that I should declare or laie open my case before him, to the end hee may the better vnderstand the rightnes of my cause: but he knoweth best how I haue walked; hee is thoroughlie acquainted with the whole course of my life, and I am fully assured, that hee will not rashlie and vnaduisedlie condemne me, as ye doe, but after due examination and triall made, both of me and of my cause, my sentence definitiue shall bee pronounced, in so much, that I shall departe from the barre, where he is supervisor and iudge, more pure then the golde which hath bin tried in the fire. 11. For I haue foote by foot trode in his steppes. and that so carefully, that I haue not once turned out of the way, which hee hath commaunded. 12 To conclude, I haue taken so great delight in those ordinances, which our forefathers receiuing from his mouth, haue deliuered vnto vs, that laying them vp in the treasure house of mine heart, I haue preferred them before whatsoeuer was requisite and necessary for the maintenance and preseruation of this present life.

13 *And (if) he (*be*) in one* (mind) *who shall turne him? For he (*what*) his mind desireth, that doth he.*

14 *Doubtlesse he will performe my decree (*that is, that which he hath decreed of me*) and manie such things are with him.*

13 And if so be that by his eternall and immutable decree, he meane still to proceed thus against me, who is hee that can change his minde, and withdrawe him from this his purpose

purpose and determination ? For that which he is once resolued to doe, that which he hath ordained and decreed, the same he doeth without contradiction, and nothing can hinder him from bringing it to passe. 14 Nowe surelie let him accomplish whatsoeuer he hath decreed of mee, I shall not be against it. For hee is accustomed to doe manie such things, the certen reason whereof is onely knowne to himselfe, and altogether hidden from vs.

15 *Therefore at the sight of him I stand amased, and when I consider this, I am afraid of him.*

16 *And verely God hath melted mine heart, and the almightie hath strooke me with feare.*

17 *Because I haue not beene cut downe before this present darkenesse, and (*because*) hee hath hid the darkenesse from my face.*

15 And this is it, which doth trouble and amase mee greatly, so often as I looke vpon him, and likewise consider with my selfe, both the greatnes and also the long continuance of my miseries.

16 For my hart faileth mee, I am astonished and euen at my wits end, beeing ignorant altogether, what issue those my troubles and afflictions should haue, and what time the almightie hath limited for the ending of all my miseries. 17 And hereat I maruell not a little, how it shoulde come to passe, that in this moste wretched and miserable estate, I should endure and protract my life thus long: and why in these so extreame torments of bodie and minde, he doeth not suffer me to be couered with the shadow of death.

¶THE SVMME AND ORDER of the 24. Chapter.

IOB *the in the former Chapter hauing refuted those thinges, which Eliphaz had spoken partlie beside the purpose, and partlie particularlie against him, now commeth directlie to the question, in the first verse auouching that to be true, which he had vttered before in the* 21. *Chapter: namely, that God, as well in defending*

fending the righteous from the iniuries of the wicked, as also in punishing the sinnes of lewde and vngodlie persons, dealeth not alwaies openlie, but somtimes vseth a secret and altogether vnsearchable manner of proceeding, not giuing any man to know either the time when, or the reason why he doth this or that thing. For those who feare and serue the Lorde in trueth and sinceritie of heart, are not yet so much priuie vnto the Lordes counsells, as that they doe know the daie and time, which he hath set and appointed for their deliuerance out of the tirannie and oppression of the wicked, in so much that if the opinion of Iobs friendes should take place, God might seeme either not to see, or seeing, not to regard this great disorder & confusiõ, if we barely look into the present state & condition of this life. In this Chapter therefore especially are handled these two pointes: the first concerning Gods not redeeming the righteous out of their troubles, is most excellentlie discoursed in the thirteene former verses. The other point touching Gods forbearing of the wicked, is no lesse grauely and effectuallie set forth in the twelue verses next and immediatlie following: and at length in the last verse he shutteth vp the whole disputation. Now that is most true, which Iob doth maintaine against his aduersaries, to wit, that wee ought not to iudge either of Gods good will and fauour towardes anie man, by his prosperitie, nor of Gods hatred and displeasure towards him, by his aduersitie, partlie God himselfe doth afterward declare, and partlie the histories of all nations, and especiallie of the Church, doth sufficientlie testifie. And concerning this matter, the holie scripture doth almost euerie where determine, but in the Psalme 73. and 29. Ierem. 15. Habac. 1. this argument is principally and purposelie handled. Neither sure'y can it anie way more certenlie and manifestlie be collected and gathered, that there remaineth an other iudgement after this life, for which God hath set and prefixed a time, though the same bee hidden from vs, it can not, I say, more manifestlie be collected, then by this, that we see none so flourish & prosper in this life, as the wicked and vngodlie, none to be all their life time so contemptible and miserable, as the best and the most virtuous men, so farre as concerneth the outward blessings and commodities of this life.

CHAP-

CHAPTER XXIIII.

1 *Howe should not the times be hidden which the Almightie hath appointed? seeing they that knowe him see not his dayes.*

But to let al these things passe, which do peculiarly touch my selfe, I will come to the matter which is in hand: where first I would gladly demaunde this one question of you, by what reason it can be denied, that the times & seasons, which the Almightie, whose wisedome & power is infinite, & not to be resisted, hath appointed for al things, are by the wil of god hidden frō men: seeing euē they who acknowledge & rightly worship the true God, can not behold the day of their deliverance from the tiranny and oppression of the wicked.

2 *They will passe ouer the land markes: they take flockes away by violence, and feede them.*

3 *They lead away the asse of the fatherlesse, and they take the goods of the widowe for pledge.*

4 *They make the poore to turne out of the way: the poore of the land hide them selues together.*

5 *Loe, they are wilde asses in the wilderneße: they goe foorth as it were to their busineße: earely in the morning they seeke their pray, the wilderneße (is) bread to them.*

6 *They reape his provision in the fielde, and the wicked gather the latter vintage.*

7 *They make (*the poore*) to lodge naked without garment: and (*they*) haue no covering in the colde.*

8 *Who being washed with the showres of the mountaines, and being without couering, imbrace the rocke.*

9 *They take the fatherlesse from the brest, and take them from the poore for a pledge.*

10 *They cause them to goe naked without a garment: and to depart naked, who haue caryed burdens.*

11 *(*And*) haue made oyle betweene their walles, & trode their winepresses: and they suffer thirst.*

12 *The men of the citie doe grone, & the soules of the slaine cry out, & God doth not set down* (that is, doth not obserue or mark) *their*

their groſſe dealing, (that is, this which they doe againſt all reaſon and equitie.)

13 (Yet) *theſe oppoſe themſelues againſt the light, they know not the wayes thereof, neither continue they in the pathes thereof.*

2 For what is it that theſe men dare not doe? For not regarding the land markes, which are ſet for the deuiding of one mans ground from another, and in keeping whereof, no ſmall part of the publicke peace and tranquillitie conſiſteth, they incroche vpon other mens groundes, and there feede heardes of cattell and flockes of ſheepe, which they haue alſo violently and wrongfully taken from others. 3 Yea, they are ſo much delighted with tyrannie and oppreſſion, that they ſpare not the heardes of the fatherleſſe, but robbe and ſpoyle what it pleaſeth them: by force they ſeaze vpon the goods of the widowe, as if by good right and title they tooke them for pledge of ſuch debtes as are due to them. 4 When theſe ſpoylers are abroade, they beſet the wayes, and no traveller, be he neuer ſo poore and needie, can paſſe freely by them; in ſo much that they are conſtrained to leaue the broad beaten way, & euery where to ſeeke out bye wayes and vnknowen paſſages to eſcape their handes. 5 For theſe are rather to be accompted wilde and ſavadge beaſts, then men: not vnlike to the wilde aſſes, which keepe in the wilderneſſe, early in the morning they prepare and harneſſe them ſelues and goe foorth vnto the ſpoile, as if this were their trade and occupation, whereby they muſt needes get their living. Fieldes and tillage they haue none, but the wilderneſſe and deſert places, in which they practiſe this their pillage, are to them in ſteade of great lands and poſſeſſions: out of which they gather no ſmall revenues, & furniſh them ſelues with all neceſſarie proviſion for this life. 6 In the time of harueſt they reape downe other mens corne, and by force carie it away: and not being herewith contented, they robbe other mens orchardes and vineyardes, beguiling the poore of the latter vintage. 7. & 8 Thoſe that come in their handes, they deſpoile of their garments, and leaue them naked in the open aire without ſhelter, making them to lye all night in the colde without taking any ſleepe, and being waſhed with the moiſture, that in the night ſeaſon falleth

from

from the mountaines, and being weake and feeble, they imbrace the rockes, and die miserable. 9 Loe, these are the outrages, which they commit abroade: nowe at home they shewe them selues no lesse savadge and cruell. For if so be that they are to deale with poore men, they wil not sticke to take the young infant from the mothers dugge, for a pledge of some smal debt which is owing them. 10. and 11 And as for the hirelings, whome they haue set about their necessarie businesse, to carrie burdens, to make oyle, to treade downe the winepresse, they are so farre from paying them their wages, which is due to them for their labour, that they dismisse and send them away both hungrie and thirstie, without one morsell of bread or a cuppe of drinke. 12 The miserable and languishing inhabitants within the citie complaine and grone vnder the burden of these injuries, and the blood of them that are slaine, cryeth to God for vengeance. Nowe then, what are we to thinke of God, if we shall esteeme of his iudgemẽts as ye would haue vs, by that present estate, in which we see euery man to be in this life: this I am sure of, that if any will entertaine your opinion, he must of necessitie confesse, that God either seeth not, or seeing, regardeth not this disorder and confusion, and this contempt of lawes both humane and divine. 13 Neuertheless, these ought to haue bene defended from their tyrannie, who not onely breake the lawes of nature, and extinguish the light of their owne conscience, which reprooveth these their doings, but also cast behinde their backes those sacred rules and ordinances, which our auncetours receiving from God, haue left vnto vs, for the framing of our liues to an honest and vertuous conuersation.

14 *The murtherers rise earely, they slay the poore and needie: and in the night they* (are) *as theeues.*

15 *But the eye of the adulterer waiteth for the darkenesse, and saith, none eye shall see me, and he hideth his face.*

16 (Theeues) *digge through houses in the darke, which they marked out in the day time: they knowe not the light.*

14 And this truely is the lot and portion of them, who in this life are thus oppressed. Nowe let vs come to the oppressours them selues. Beholde, some of them liuing by the spoyle

spoyle and slaughter of other men, rise out of their beds at the day breake, and goe foorth, slaying those whome they meete withall, and such as are not able to make resistance: others there are, who make choise of the night for their violence and robberies. 15 In the number of these, are adulterers, who going about to defile the marriage bed, looke for the twilight, and that they may not be descryed, they goe disguised and couered. 16 Others also in the night digge through houses, which they haue marked out for themselues, and surveyed in the day time. And all these flee the light, and are delighted with darkenesse.

17 *Therefore so soone as (*it is*) morning, (*it is*) to them the shadowe of death: therefore (*I say, so soone as*) knowledge may be had (*that is, men can knowe*) and discerne one another, (*they are*) in the terrours of the shadowe of death.*

18 *They are light vpon the face of the waters, their portion is cursed in the earth, he turneth not into the way of the vines.*

19 *Drinesse and heate consume the snowe waters: (so) the graue those, who sinne.*

20 *The wombe forgetteth him, he is sweete vnto the worme, he shal no more be remembred, but the wicked shalbe broken like a tree.*

21 *He hath afflicted the barren, that she might not be fruitfull: neither hath he done good vnto the widowe.*

22 *And also he hath drawen the mightie by his strength, he hath risen vp, and euery man misdoubted his owne life, (*that is, when he did rise vp, no man was assured of his owne life.*)*

17 And this truely is their order and manner of liuing. But here I haue heard some of you obiecting against me, that howsoeuer these men doe liue, as they list, without lawe or reason, yet neuertheless they escape not scotfree and altogether vnpunished. For the day light is a death to them: yea, so soone as by the benefit of the light, one man may discerne another, they are no lesse afraid and amased, then if they were alreadie at deathes doore. 18 And albeit they prosper & continue for a time, yet their estate is very tickle, and they are caryed this way and that way with euery small blast of winde, they wauer and flote vp and downe, as if they were swimming vpon the waters: and besides, a curse lyeth both vpon them selues, and vpon all whatsoeuer they pos-

ſeſſe, till they depart this life, being altogether vnlike to the vine, which by cutting and pruining ſprowteth out, and becommeth more profitable. 19 But it falleth out with them quite contrarie: For as through drouth and heat the ſnowe is ſtraightway melted, and appeareth not any where: ſo theſe, that giue them ſelues to worke wickedneſſe, the graue ſuddenly ſwalloweth them vp, and taketh them from among the companie of men. 20 And being once dead, neither their mothers, nor their wiues doe bewayle and lament their deathes, but they become daintie and pleaſaunt foode for the wormes: their name is blotted out of the remembraunce of men, being like a tree which is cut from the ſtocke, and will neuer budde nor bring foorth fruite. 21 And this truely is Gods iuſt iudgement againſt them, who rewardeth them according to their deſertes, and ſheweth them the like favour, as they ſhewed to others: as who haue hardly and cruellie vſed their barren wiues, vpon purpoſe to keepe them from bearing children: and haue not had any care to releeve their mothers being poore and deſolate widowes: no marvaile then, if the wife coulde not bewayle ſo vnkinde an husbande, nor the mother ſo vnnaturall a ſonne. 22 Moreouer, theſe haue by force brought mightie men vnder their girdle, and compelled them to doe them homage and ſeruice: in ſo much, that if they were diſpleaſed, no man coulde aſſure him ſelfe of his life.

23 *(God) giueth them for their aſſurance, and (whereunto) they may leane: and his eyes (are) vpon his wayes.*

24 *They are exalted for a little, and they are not: but they are brought downe euen as others: they are ſtopped, but they are cut off as the toppe of an eare of corne.*

25 But to this obiection of yours, I oppoſe that anſwer, which I haue vſed before, and which as yet ye haue not diſprooved, neither indeede can you: namely, that God neuertheles beſtoweth plentifully vpon theſe lewde & wicked mē, whatſoeuer belongeth to the maintenance & preſeruation of this life, ſo that they feare no dāger, but liue euē as thēſelues liſt: as if Gods eyes were continually fixed vpon them, to ſee that they ſhould wāt nothing, but that all things ſhold fal out with

with them according to their heartes desire. 24 For although, as the life of man is indeede very short, they are exalted only for a time, and are by and by gone, yet death doth no otherwise ouertake them and bring them downe, then it doeth any other: and howbeit that when they dye, their mouthes are also stopped, yet are they not cut downe by any violent and vntimely death, but in their olde age, when as they are farre stricken in yeeres, euen as the wheate, when the corne field is white to the harueſt.

25 *But if not, nowe* (that is, goe to) *who will prooue me a lyar? and bring my wordes to nothing?*

Nowe if there be any man of a contrarie opinion in this point, goe to, let him come foorth and reprooue me of falshood, let him disprooue this mine answer, and shewe that it is vaine and to no purpose.

THE SVMME AND ORDER of the xxv. Chapter.

IN this Chapter is set downe the thirde encounter of Bildad, in which he quite digresseth from the question that is in hande, concerning the prosperous and happie estate of the wicked, together with the wofull and miserable condition of the righteous, and falleth into the description of the power and maiestie of God, as if Iob, maintaining his innocencie against the reprochefull slaunders of his accusers, had taken vpon him to charge God with iniustice, for dealing thus hardly with him: which thing was very false, for so much as Iob doeth euery where acknowledge him selfe a sinner, and speaketh most reverently of that incomprehensible maiestie of God. Nevertheless it can not be denyed (which I haue verie often repeated, and for which Iob is reprooued afterward by Elihu, and in which respect also he him selfe doeth craue pardon at Gods handes) that Iob being wel nigh overthrowen partly with the odious and despitefull accusations which his friendes layde against him, and partly with the greatnesse and extremitie of his torments, went nowe and then too farre in defending him selfe, and avouching his owne integritie and vprightnesse. But howsoeuer Bildad doeth amisse in wrongfully applying this his speech, yet he thinketh & speaketh very truly, verie gravely,

gravely, and verie reverentlie of God: so that it may more trulie be saide of him, then of Menelaus, *to whome* Homer *giveth this commendation, that his sayings they be but short and few, but yet verie graue, pithie, and sweet.*

CHAPTER XXV.

Vers. 1. *But Bildad the Shuite answered, and saide.*

2 *Dominion and reuerence (are) with him: he maketh peace in hie places.*

1 & 2 THen Bildad hearing these vvordes, vvhie, Iob, saith he, against whome doest thou thus inueigh? against vvhome doest thou poure out these bitter and taunting speeches? verilie against him, vvho alone is supreame Lord of al, & to vvhose incomprehensible maiestie, all honour feare, & reuerence is due: vvho sitteth aloft in the highest heauens, gouerning all things vvith continuall peace and happines.

3 *There is no number of his armies; and vpon whom doth not his light arise?*

His armies are innumerable, and is there any, I pray you, vvho enioyeth & beholdeth the light of this life, vnlesse it be by the benefit and meanes of that life, vvhich proceedeth from him?

4 *How then shall a man be iustified, (*beeing compared*) with God: and how can he be cleane that is borne of woman?*

Hovv is it then, that thou darest so boldly and presumptuously to enter into his presence, & to plead thy cause before his iudgement seat, tell me if euer any man referring the censure, trial, & examination of his ovvne righteousnesse to this iudge, might rightlie & truly be accounted iust? and no meruaile. For hovv is it possible, that man borne of a sinnefull vvoman should be cleane and pure?

5 *Behold (*let vs ascend*) to the moone, & she shall giue no light: and the starres are not pure in his sight.*

6 *How much lesse man, (*vvho is but a vvorme*) and the sonne of man a fielie worme?*

5 Behold, if vve shall compare the brightnes of the heauenlie regions, vvhich giue light to these inferiour bodies, vvith the light of God the Creator of them, vve must needes confesse, that neither the moone, vvhich first offereth her

selfe most glorious to be seene among the rest, nor yet the starres in the firmament in comparison thereof, giue any light, but are altogether dimme and euen meere darkenes.
6 How much lesse can man in the iudgement of God, be accounted pure & cleane, who is nothing else but a vile worme which is taken out of the earth, and lieth groueling vpon the earth, man, I say, that is borne of man, and is nothing else but a sielie and contemptible worme?

¶ THE SVMME AND ORDER of the xxvi. Chapter.

IOB being so often & so despitefullie prouoked by his aduersaries taunting and reuiling speeches, of which they neuer could make an end, now letteth loose the raines to his iust conceiued griefe, and both reproueth them more sharpelie, and more frelie defendeth his owne cause, flatlie denying that God dealt thus hardlie with him, in regard of any of those grosse and enormous sinnes, whereof he was accused. And here likewise he reasoneth concerning Gods power & wisdome, more gravelie and more excellentlie then they, so farre is hee from detracting or derogating any thing from the same. Notwithstanding, this he vtterlie gainesaieth, that the knowledge of Gods iudgements can be had by the present estate of this life, whether prosperitie or aduersitie.

CHAPTER XXVI.

Vers. 1. *But Iob answered and saide,*
2 *Whome hast thou helped? him that hath no power? whom hast thou defended? the arme (which) hath no strength?*
3 *Whome hast thou counselled? him (that hath) no wisdome? but that thou hast shewed him wisdome abundantly?*
4 *Vnto whome hast thou shewed thy words, (that is, to whome haue these thy words giuen instruction?) and whose spirit hath come out of thee?*

1 & 2 THen Iob taking hold of these words which Bildad had spoken, Now Bildad (saith he) that I may answer the former part of thine exception, if so be the power of God be so great, and his maiesty doth farre exceede al mans capacitie, how then falleth it out, that yee dare measure it by the

the present state of this life; or thinke, that the true vse of Gods iudgements is no other, but that whereof the cause is manifest, and which man is able to discerne and iudge of by reason? what is this I pray you? are not the iudgements of God sufficiently strengthned, ratified, and confirmed of them selues, but that they stand in neede of thine arguments? Is his arme weake and feeble, so that thou must needes afforde him thy helping hand? 3 Is he to be ruled by thy counsell, as if he were not wise ynough of him selfe? wilt thou teach him what he is to doe? wilt thou set God to schoole, & must he come to thee to learne some secret wisdome, whereof before he was ignorant? 4 What is he, I say, to whome thou directest this thy speech, and whome thou laboures to bring into the right way? is it one that hath halfe lost his wits, who is beside him selfe, who knoweth nothing, so that thou must call him to his right minde, and teach him how he is to think of the maiestie of God?

5 *The dead things are formed vnder the waters, and the inhabitants thereof:*

6 *The grave is naked before him, neither is there any couering for destruction.*

7 *He stretcheth out the North ouer the emptie place, and hangeth the earth vpon nothing.*

8 *He bindeth the waters in his clowdes, and the cloud is not broken vnder them.*

9 *He bindeth the face of his throne: & spreadeth his cloud vpon it.*

10 *He hath set bounds to the face of the waters, till the light and darknes come to an end.*

11 *The pillars of heauen tremble, and are amased at his reproofe.*

12 *He cutteth the sea by his strength, and by his vnderstanding he smiteth the swelling of the sea.*

13 *With his spirite he garnisheth the heauens, and his hand hath formed the crooked serpent.*

5 Surelie herein thou art deceiued. For contrariwise, to the end yee may see, how that I am not ignorant of the hie and incomprehensible maiestie of GOD, and that I

speake of it with as great reuerence and willingnes of mind as yee doe. I say that his prouidence watcheth ouer al things; It is he by whose power & vertue so many things, which were before altogither without life, are formed and fashioned beneath the waters, and the fishes which dwell and keepe in the waters. 6 It is hee, whose eyes pearce into the secret caues and hidden places within the bowels of the earth, there is no vaile or couering so thicke, that can hinder him from beholding the lowest & vttermost parts of the worlde, and whatsoeuer lieth hidden in the depth and bottome of the earth: all such things he seeth most clearelie, albeit they are to vs as things that are perished, & are not at all. 7 The heauens which we see, are mooued about the North pole, & are by him spread and stretched forth, not ouer any solide matter, but as it were, ouer a void and emptie space. He hath hanged the earth in an euen & equall ballance, though there seeme nothing in the world, whereunto it is fastened. 8 He keepeth and retaineth the waters in the cloudes, as it were, in vessels, so long as it semeth good vnto him, and that in such wise, as that with the might thereof, the clouds are not broken nor pressed downe, which otherwise would ouerwhelme the earth. 9 He hardeneth and congealeth the outmost partes of his throne, which he hath placed on hie, he hath ouercast it with his cloudes, as it were with a roofe, and keepeth it from beeing dissolued. 10 He hath appointed the waters their bounds, which shall neuer be remooued, so long as light and darkenes, night and daie, shall succeede one an other. 11 He maketh the veric foundation of the heauens to quake, with the loud checke of his thunderclaps, they trēble and are astonied with the sound thereof. 12 He cutteth and deuideth the sea by his might, & with his flashes of lightning, he abateth the pride of the swelling waues. 13 And that I may knit vp my speech with the most excellent worke among all others, this is hee, who hath adorned the heauens with such wonderfull and vnspeakeable bewtie: and those circles, which like winding serpents fetch a compasse round about the heauens, are framed with his owne handes.

14 *And these are the outwardmost parts of his waies: and how little haue we heard of him? but who is able to vnderstand the thun-*

der

der of his mightie power?

And these are indeede certen testimonies of that his power, which he shewed in times past in the creation of the world, and which now dailie he more and more declareth in the wise and orderlie gouernment thereof. And yet, this is but a verie smal portion of his workes, which we haue hitherto heard of: As for those his notable and thundring exploits which shine ouer all the world, vvhat man is able, I say, to vtter and make report thereof, or once to conceiue them in his minde?

¶ THE SVMME AND ORDER of the Chapters 27, 28, 29, 30, 31.

HEtherto Iob hath made answer to Eliphaz and Bildad. Tsophar yet remaining behinde. But forasmuch as he held his peace (either for that he esteemed Iob as a desperate person, of whose amendment there was no hope at all; or because he was not able to make his parte good with him, in respect of the truth of his cause, & the strength of his arguments) Iob in the five Chapters next & immediatelie following, goeth forward in the apologie or defence of himselfe: and first in this 27. Chapter, he sheweth, that whatsoeuer he had before spoken and disputed concerning the happie and prosperous estate of the wicked, was not so be taken, as if God did fauour their proceedings, or as if none of them did tast of Gods fearefull and iust iudgements in this life: Which thing was verie farre from his meaning. For on the contrarie side, he doth confesse and acknowledge, that God iustlie punisheth their wickednes by manifold and sundrie plagues euen in this life (according as he thinketh best) which is a thing so cleare and euident, that no doubt neede be made thereof. Neuertheless he flatlie denyeth, that this is alwaies true, and therefore they might see how they leaned but to a weake ground & foundation, whereas by this suddeine and miserable fall they concluded against him. For, saith he, there is a certaine hidden and secret wisdome of God, wherby he so gouerneth and ruleth all things, that man by no wit or industrie can atteine to the reason thereof: and vvhich ought indeede rather highlie to be reuerenced, then curiouslie to be searched into, as namelie, when he doth most grieuouslie afflict the

godlie, of which number he professeth and prooueth himselfe to bee one, and on the other side, in great patience and long suffering forbeareth the wicked. In breefe therefore Iob in these fiue Chapters doth handle these three things. In this 27. hee doth intreat of the punishments which euen in this life doe ouertake the wicked, how be it this happeneth not to all, nor yet at all times, but so often and so so manie as it pleaseth God. In the 28 Chapter hee reasoneth of the secret and hidden wisdome of God: which argument he handleth generally, that it may haue the greater force and efficacie to conuince the gainsayers. In the 29. 30. 31. Chapters, he discourseth of the integritie of his former life, till such time as this so sudden and almost incredible calamity came vpon him. In which two things for asmuch as euerie where hee kept not that measure which was meete, therefore he was worthelie reprooued, first by Eliphaz and that not altogether without bitternes, and then by God himselfe, but yet farre more gravely and with greater moderation; as afterwards wee shall heare.

CHAPTER XXVII.

Vers. 1. *But Iob proceeded and continued in his parable,* (that is, in his serious and graue answer) *and said.*

2 *God liueth who hath taken awaie my iudgement, and the almightie who hath put my soule in bitternes.*

3 *So long as my breath is in me, and the spirite of God in my nostrels:*

4 *If my lips shall speake wickednes, and if my tongue shall vtter deceit:*

5 *God forbid, that I should iustifie you, so long as I haue anie breath in my bodie: I will neuer take away mine innocencie from my selfe.*

6 *I haue taken hold of my righteousnes, neither wil I forsake it: my heart shall not reproue me in my daies.*

1. NOwe when Iob perceiued that his aduersaries held their peace, he more freely and boldely continued and held on his speech, which he had begun in so weightie a matter, as was the defence both of the truth, & of him selfe, and thus he spake 2 My freinds, I heare what your opinion

nion and iudgement is of me, and I confesse that almightie God doth at this time so deale with me, oppressing this my languishing soule with such extreame miserie, that he semeth to haue debarred me from all right of defending and maintaining mine owne innocencie against you. 3. But the same God, in whose handes the life of all liuing creatutes doeth consist, and whose power how great it is, I finde and fele in this my calamitie, the same God I say be so mercifull vnto me, as neither his seueritie which he vseth towards me, nor your slaunderous speeches shall cause me vtter, no not so much as halfe a word, which may sauour either of open impietie or else of dissembled and counterfait holines, so long as my life shal endure, & this breath, which God hath put into my bodie, shall come forth at my nostrels: 4. Farre be it from me, I say, that so long as there is any breath left within mee, I should bee found, in worde or deed to haue beene iustly charged of you either with manifest vngodlines, or with a feyned shew and colour of virtue: and that I shoulde seeme to cast away the testimonie of my life led in all innocencie and vprightnes. 5. & 6. For as I haue not lightly and onely for fashion sake imbraced iustice, but haue seriously sought after her; so now also shal I as constantly retain her: I will not suffer her to be lost or forsaken by me: I will not be so much ouerseene, as that my heart may at any time, so long as I continue in this life, reprooue me for so foule & shamefull an apostacie.

7. *Let mine enimie be as the wicked (is:) & mine aduersarie as (is) the vnrighteous.*

Now then, haue I saide, that God fauoureth the wicked, or that he alwaies suffereth them to escape vnpunished? Nay I assure you, this was so far from my meaning, that contrariwise, if I were disposed to wish hurt and dammage to mine enemies, I would not desire any greater mischiefe should befall them, then that they might trie God to bee such a one toward them, as he is to the froward and wicked.

8. *For what hope hath the hipocrite after he hath set his mind vpon coueteousnes, when God shall draw out his soule?*

9. *Will God heare his cry, when trouble cometh vpon him?*

10. *Will he set his delight on the almightie? will he call vpon*

God at all times.

8. For howsoeuer a man, making a faier shew of godlines doth by euil meanes treasure vp riches, while God doth winck at it: yet what confidence can he haue, when God shal call forth his soule to appeare before his tribunal seat, drawing it out of his body, as it were, a sword out of a sheath? 9. wil God giue eare vnto him, when he doth mainly cry out in these his troubles? 10 Is it possible that he should comfort him selfe with the remembrance of him, whom so often he hath prouoked by his hipocriticall dissembling? and will he daie by day call vpon him?

11 *I vvill teach you the hand of God, and I wil not conceale those things* (which are) *with the almightie.*

12 *Behold all you haue seene: and why doe you thus vanish in vanitie?*

11. In a worde, that you may perceiue, that the administration of things, which is onlie in Gods hand, is not denied of me, I will laie open those workes of God before you, in the performing vvhereof, wee may clearely see his infinite povvre: and I will make it plaine, that there are vvith God things far more secret & hidden. 12. And vvhereas you your selues haue seene all things vvith your ovvne eies, as appeareth by your speeches, I maruell hovv it commeth to passe, that you bring against me so vaine and trifling arguments.

13 *This is the portion of a wicked man with God, & the inheritance of tyrantes, which they shall receiue of the almightie.*

14 *If his children be manie in number, they* (shall be manie in number) *for the sword, and his ofspring shall not be satisfied with bread.*

15 *His remnant shall be buried in death, and his widowes shall not weepe.*

16 *If he haue heaped vp siluer as the dust, and hath prepared raiment as the claie,*

17 *He may prepare* (it) *but the iust shall put it on: and the innocent shall deuide* (his) *siluer.*

18 *He may build his house as the mothe, and as a lodge* (vvhich) *the watchman maketh.*

19 *The rich man shall lie, and shal not be gathered: he hath opened his eies and there was not anie thing.*

20 Ter-

20 *Terrors shall take him as waters, a tempest shall come vpon him by night.*

21 *The east winde shal take him awaie and he shall be gone: & with a whirlewind shall be be remooued out of his place.*

22 *And he shall run violently vpon him, neither shall he spare* (him:) (but he himselfe) *shal flie from the stroke.*

23 (Euerie man) *wil be glad to clap his handes ouer him,* (that is, at his destruction) *& will hisse at him out of his place.*

13 These thinges therefore are euen such, as the Lorde hath alotted to the vngodlie as their portion & inheritance, and this is all the gaine and profit, vvhich they shal reape at the hands of almightie God, vvhosoeuer haue abused their povver to doe vvrong and to oppresse others. 14 Bee it that they haue left behind them a great number of children, yet shall it appeare that they begate so manie for the svvord to deuour them: or else so many shall die for vvant of foode and bodilie sustenance. 15 If it happen that any of them remaine, hauing escaped the svvord and famine, so that they die by no violent death, but are brought to the graue as other men, yet not one of their vvidovves shall bevvaile her husband, but shall rather be glad, that shee is thus rid and deliuered from him. 16. 17 Admit he hath heaped vp riches as the dust that lieth in the streetes, and hath prouided him selfe great store of raiment and verie many sutes of apparell, in so much that hee maketh no more account of his garments, then of the durte or mire vvhich is troden vnder foote: I graunt indeed he may get and prouide these things, but he shall not enioy them him selfe, but some other man for him of a more honest and vpright conuersation then he: his garments shal come into the iust mans handes, vvho shal in like manner bee made master of all his treasure and substance. 18 *He* shall take great paines to erect faire and statelie buildings, yet when he hath done all that he can, he shall build a house rather for a mothe to dvvell in, then a man, in vvhich he shall vvast and spend himselfe: his building shall be of as small continuance, as the cottage, vvhich the vinekeepers set vp to defend them from the parching heat of the sunne; vvhich lasteth onely for one summer. 19. And this man, vvho but euen novv for his great vvealth and riches

riches, was so highly esteemed, being on a sudden cast down, shall lie without help and no man shall take him vp: he shall looke about him on euerie side, but no succour at all shall he finde. 20 He shall be whollie ouerwhelmed with the terrors of his guiltie conscience, as it were with a sea of raging waters: & in the night season, when other creatures quietlie take their rest, hee shall be afrighted with horrible tempests. 21 For a swift and violent winde rising suddenly, shall carie him quite away: and being by and by gone out of sight, hee shall neuer afterwardes bee seene: and no marueile, seeing a mightie whirlewind hath swept him away.

22 For God, the iust reuenger will come violently vpon him, and will not spare him at all: then hee like a wretched caitiue shall in vaine run from one place to another without resting, to auoid the heauie blowes which God shall fasten vpon him. 23 And, which is yet a great deale more miserable, he being thus cast downe from his former happy & flourishing estate, all men shall bee so farre from taking pitie of him, that on the contrarie part they shall laugh and reioice at his downefall, hissing and clapping their handes at him.

CHAPTER XXVIII.

Vers. 1. *The siluer surely hath its vaine, and the gold its place* (from whence) *it is gotten.*

2 *Iron is taken out of the dust, & brasse is molten out of the stone.*

1 And concerning things apparant and manifest, as also of the prouidence of God both in punishing the wicked, and protecting the godly, it may suffice to haue spoken thus much: Now let vs come to those secret and hidden thinges which are far aboue the reach and capacitie of man. There lie hid in the bottome of the earth mines of siluer and golde, out of which they are digged, and afterward purified and made perfite. 2 Men haue deuised a way to draw iron out of the dust, and melt brasse out of the stonie quaries.

3 *The end which is set for darkenes, and the vttermost of all things is searched, the stones of darkenes & of the shadow of death.*

4 *The flood breaketh out against the inhabitant; and* (the waters) *forgotten of the foote, are quite drawne foorth, and by reason of*

of men (that is, of the multitude of men) *are taken out of the way.*

5 *There is earth out of which commeth bread, and* (that which is) *vnder it, is turned as it were fire.*

6 *The stones therof are a place of Saphirs, & the dust of it is gold.*

7 *The birde hath not there knowen any path, neither hath the eye of the vultur seene it.*

8 *The sonnes of pride haue not walked in it: the lyon hath not paſsed thereby.*

9 *They lay handes vpon the rockes, and ouerthrowe the mountaines by the rootes.*

10 *They cut out riuers in the rockes, and their eye seeth euery pretious thing.*

11 *They binde the floods that they doe not flowe: and bring the thinges which are hidden into light.*

3 And surely I acknowledge, that the labour & industrie of men is so great and wonderfull in this behalfe, that they do extreme violence to nature her selfe. For they haue gone beyond the bounds & limits which God hath set, I meane beyond those hidden & secret caues in the earth, and being nothing at al dismaied in respect of that great depth, they neuer leaue of searching, til such time as they find those minerall stones, which lie hidden in the lowest & farthest parts of the earth, & as it were in the verie bosome of death. 4 And if it so fall out, that with digging deep in the earth they meet with floods of waters, I doe not meane such, as passe by the coasts of diuers regions & cōtries, but running quite vnder the earth, & being to the feet of mē altogether vnfrequented & vnknowen; yet can not this difficultie & hinderāce discourage thē, or make them leaue of this their enterprise taken in hand, but by the helpe of sundry engins, which they haue in a readines for that purpose, they dreine the waters into sundry parts, and in such sort diminish and lessen them, that at the length not being able to withstād so great a multitude of men labouring night & day without intermission, they are cōstreined to giue backe, & are cleane taken out of the way. 5. 6. 7. & 8 And sometimes it so commeth to passe, that the vppermost part of some piece of ground being tilled & sowē, bringeth forth great plenty of corne for the nourishmēt of mā, & yet the lowermost & inward parts therof are turned as it were

into

into fire, that is, they yeelde gold to be tryed in the fornace, and diuers pretious stones are there found. These places the foules of the aire haue not passed ouer, though they flie from the one side of the heauen to the other: neither hath the Eagle seene them, though she be very quicke sighted. Neither haue the fierce whelpes of wilde and savage beastes troden vpon them, nor the lyons passed by them, though they walke through the most hidden and secret places. 9 What shall I say, that men doe sometimes attempt, not to vndermine any soft and brittle grounde, but euen the most hard and craggie rockes: and to make the huge mountaines euen with the lowe valleyes? 10 Moreouer, they enter into the channels of deepe rivers, conveying away the water by diuers passages through the midst of the hewen rockes, to see what pretious things doe lye hidden therein. 11 To conclude, they stoppe the course and flowing of waters, so that the deepe places are made drie, and whatsoeuer was couered with the same waters, is brought into light.

12 *But where is wisedome founde? and where is the place of vnderstanding?*

Therefore, howsoeuer these things are secret, and farre remooued from the sight of mortall men, yet they both search for them within the bowels of the earth, and do there also finde them. But nowe, tell me if you can, whence may we fetch that heauenly wisedome, whereby the whole world is framed and gouerned, the reason whereof is knowen to God alone? In what place of the worlde will ye seeke, or howe can ye possibly attaine to the knowledge of that order and course, which God the Creator and disposer of all thinges, followeth in the vnsearcheable vse and admirable effectes of his wisedome?

13 *Man hath not knowen the price thereof: neither shall it be found in the land of the liuing.*

14 *The deapth saith, it is not in me: and the sea saith, it is not with me.*

15 *The hidden golde shall not be giuen for it: neither shall siluer be weighed for the price thereof.*

16 *It shall not be valued with the golde of Ophir: with the pretious Onyx, and the Saphir.*

17 *The*

17 *The golde shall not be equall vnto it, nor the adamant, neither shall the exchaunge be for plate of fine golde.*

18 *No mention shalbe made either of corall, or of the Gabish: and wisedome is more pretious then pearles.*

19 *The Smaragd of Aethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.*

13 And surely the excellencie and worthinesse thereof is so great, that it passeth mans cunning to value it at so high a rate as it deserueth: neither can the true image thereof be founde in any one man, among so many thousands, which liue vpon the earth. 14 If you seeke for it in the deepe gulfes, they shall denie that it remaineth there: and the sea it selfe shall confesse, that it is not conteined within her precinctes. 15 and 16 There is no summe of hidden golde, nor weight of siluer, which is answerable to the price thereof. It is of more value then the golde of Ophir, then the pretious Onyx and the Saphir. 17 What doe I say golde? Neither the adamant, nor yet any vessell made of pure and beaten golde, is equall vnto it. 18. and 19 The corall and the Gabish are not worthy once to be named in comparison of it, seeing that euen the most costly pearles, the Æthyopian emerauld, and the golde that hath seuen times bene purified in the fire, can no way be compared with this diuine and inestimable treasure of wisedome.

20 *Whence then may this wisedome come: and where is the place for (that) vnderstanding?*

21 *For it is hidde from the eyes of all the liuing, and is kept secret from the foules of the heauen* (that is, which flie in the ayre.)

22 *Destruction and death say, We haue heard the fame thereof with our eares.*

10 Be it therefore that men, who are so painefull and diligent in seeking and searching after the things before rehearsed, be it, that they are desirous, and that they applie their whole studie and labour to attaine vnto this wisdome: yet whence will they fetch her? or in what place and countrie will they come to the knowledge of her? 21 If they looke for her beneath among men, no man that liueth hath euer seene her; if on hye, no birde neuer so much soaring

aloft

aloft, and flying vpwardes towardes the heauens, could euer set eye vpon her. 22 Lastly, if we shall goe downe into the bowels of the earth, and there enquire for her, if we shall demaund of death it selfe, whether it can tell vs any tidings of her, it will not denie that the fame and bruite of wisedom which soundeth in all places, hath also pierced thither: but farther information can it not giue vs.

23 *God vnderstandeth the way thereof, and he knoweth the place thereof.*

24 *For he beholdeth the endes of the earth, (and) he seeth vnder the whole heauen.*

25 *To make the weight of the windes: and he hath weighed the waters in measure.*

26 *Making a decree for the raine, & a way for the lightnings of the thunders.*

27 *Euen then did he see it, and tolde it, he prepared it, and also considered it.*

28 *And vnto man he said, beholde, the feare of the Lorde is wisedome, and to depart from euill is vnderstanding.*

23. And doubtlesse, which way soeuer men shall turne them selues, be they neuer so wittie and laborious, they must needes confesse this, (which if ye had throughly considered, ye would not so rashly and vnaduisedly by the greatnesse of my misery, haue condemned the whole course of my life past) to wit, that God hath reserued vnto him selfe the knowledge of that infinite wisedome, which he vsed in the creating and disposing of all things, and whereby he doeth euen nowe also direct them to their proper and peculiar endes: as also he alone knoweth in what place it abideth, euen with him selfe and in his owne bosome. 24 For he is not like to men, who can hardlie discerne this or that particular thing: but sitting on hie, he beholdeth the earth on euery side, and seeth whatsoeuer is vnder the cope of heauen. 25 Neither did he beginne to doe and obserue these thinges within any compasse of time, but euen then, when he laide the foundations of the worlde, he did withall appoint what weight the winds should haue, which with violent blastes pierce through the aire: and euen then also did he weigh the waters, as it were in a ballance. 26 Hence he decreed, what store of raine

shall

shall fall vpon the earth, euery shower hath its due measure, and all the droppes thereof are numbred: he ordained also which way the flashes of lightning should goe, and howe farre they should passe. 27 Therefore this is he, who euen then, when he created the worlde, and set all thinges in their due order, in regarde of that his wisedome, did discerne euery particular thing, and afterwards taught men by those his workes, as it were by certaine interpreters; by those his workes, I say, which he framed according as he had first most wisely decreed, and that with diligent consideration and aduice, whereby he hath ordered and gouerned all thinges from the beginning. 28 To conclude, he giuing this charge and commaundement to men, that they should in no wise be censors and iudges of that hidden and vnsearcheable wisdome, but onely beholders and worshippers of the same; Let this, saith he, be the wisedome which ye are to know, and wherein you shall exercise and occupie your selues, to feare God your Lord and maker, & to flee from that which is euil.

CHAPTER XXIX.

1 *Iob proceeded and continued in his parable,* (that is, in those his graue speeches) *and sayde.*

Iob hauing hitherto most grately & wisely disputed concerning Gods wisedome in the gouernment of this world, as well that, which is manifested vnto vs, as that which is hidde and which farre surpasseth the capacitie of man; and perceiuing that none of his accusers did rise vp and gainsay him, as before, added these things which folow to his former speech, therein propounding him selfe for an example both of that reuealed & manifest wisedome of God in his prosperitie, and also of the other more secret and altogether vnknowen, in this his aduersitie and affliction.

2 *Who will graunt me* (that I might be) *as in the moneths of olde, as in the dayes* (in which) *God had me in his keeping.*

3 *When he made his lampe to shine vpon mine head, and by his light I walked in the darkenesse.*

4 *When I was in the dayes of my youth, in the fellowship of God in my tabernacle.*

5 *While*

5 Whiles the Almightie was yet with me, and my children round about me.

2 O that I were, or might suddenly become such a one as I was in times past, when God defended me from all euill. 3 When his light shined vpon me from aboue, when he shewed me the glorie and brightnes of his favourable countenance, so that I walked through the middest of darkenes and feared nothing. 4 When as I was in the prime and flower of my youth, when God did so friendly and familiarly intermeddle with mine affaires. 5 When as, I say, both the Almightie was present with me, not once departing, as it were, from my companie: and also I had about me many godly children and dutifull seruants, who were a great ornament vnto my house.

6 When I washed my steps with butter, and the rocke powred me out riuers of oyle.

7 When going thorowe the citie vnto the gate, I prepared my seate in the streete.

8 The young men seeing me, hid them selues, and the aged arose and stoode vp.

9 The princes stayed talke, and laide their hande on their mouth.

10 The honourable men helde their peace, and their tongue cleaued to the roofe of their mouth.

11 Then the eare heard me and blessed me, the eye sawe me, and gaue witnesse to me.

6 For at home I had such store of cattell, that I coulde scarcely set my foot any where, but there seemed to be whole streames of butter both before and behind me: yea, and the verie rockes seemed to powre me out riuers of oyle. 7 Neither was I lesse happie abroad. For so often as I went thorowe the middest of the citie to the gate, that is to say, to the place appointed for consultations and iudgement, I had a seate in the common place prouided for me. 8 The youngmen, at the sight of my countenance being mooued with a certaine reuerence, did withdrawe them selues: the auncienter sort rose vp, and stoode vpon their feete by me where I sate. 9 The princes them selues breaking off their communication, put their handes to their mouth, and

of

of their owne accord kept silence. 10 And, not to make many wordes, in my presence they held their peace euerie one, and all was hush among them. 11 But so soone as I began to speake, then they all listned to me, and receiued my wordes as an oracle from heauen, pronouncing me thrise happie and blessed, neither was there any one which did beholde me, but that he gaue an honourable testimonie of me.

12 *For I deliuered the poore that cried, and the fatherlesse, and those who* (had) *no helper.*

13 *The blessing of those that were readie to perish, came vpon me, and I caused the widowes heart to reioyce.*

14 *I put on iustice, and* (it) *couered me,* (and) *my iudgement,* (that is, my life well ordered, was vnto me) *as a robe and a crowne.*

15 *I was the eyes* (that is, in stead of eyes) *to the blind, and I was the feet* (that is, in stead of feete) *to the lame.*

16 *I was a father vnto the needie: and the cause* (which) *I knew not, I diligentlie sought out.*

17 *And I brake the iawes of the wicked, and I pluckt the pray out of their teeth.*

12 Now therfore yee, who iudge of a mans honest or vitious life, by the present prosperitie which he enioyeth, or the aduersity, wherinto he is falne, what would yee say, if so be yee should now once againe see me restored to that my former estate? doubtlesse yee would no longer account me a wicked & vngodlie person, but a iust an vpright man. And least happilie yee may charge we with hipocrisie and dissimulation, I appeale to the publike testimonie of all men, concerning my life past; by which it shall appeare, that I haue beene in deed a defender and a deliuerer of the afflicted, of the fatherlesse, and in a word, of all that were destitute of help and succour. 13 Hence it came to passe, that so many good and happie praiers of poore soules, who otherwise were like miserablie to perish, were poured out for my safetie and welfare, forasmuch as my especiall care alwaies was this, that the mourning of the widow might be turned into ioy. 14 I gaue my selfe wholie to the maintenance of iustice, and that procured me no small commendation; the loue of equitie and right, was

vnto me in ſtead of princely robes, and as a crovvne of golde vpon mine head 15 I vvas an eye vnto the blinde, and in ſtead of feete to the lame. 16&17 I vvas a father vnto the pore and needie, vvhoſe right, beeing before vnknovvne to me, after I had diligentlie found out, I tooke vpon me the defence of their innocencie, and ſo handled the matter, that the wicked not onelie went without their praie, but alſo ſuffered ſuch puniſhment, as their wickednes and vilanie deſerued.

18 *Therefore I ſaid, I ſhall die in my neſt: and I ſhall multiplie my daies as the ſand.*

19 *For my roote was ſpread out by the waters, and the dewe lodged vpon my boughes.*

20 *My glorie was renewed with me: and my bow was chaunged within mine hand.*

21 *Vnto me (all men) gaue eare, and waited, and helde their tongue at my counſell.*

22 *After my wordes they replied not, and my talke dropped vpon them.*

23 *And they waited for me as for the raine, and they opened their mouth as for the latter raine.*

24 *I laughed on them, and they beleeued it not, and they threw not downe the light of my countenance.*

25 *I appointed out their waie, and did ſit as cheefe, and dwelt as a king in the armie, and like him that comforteth the mourners.*

18 I therefore taking this courſe, and building mine aſſurance vpon God, who had dealt thus mercifullie with me, & compaſſed me on euerie ſide with his bleſſings, and on the other ſide, not at all conſidering this his ſecret and hidden wiſedome, whereof the controuerſie is now betweene vs, I thus perſwaded my ſelfe, that I ſhould die in my neaſt, that is, I ſhould quietlie depart this life amidſt my childrē & friends, and be brought honourablie to the graue, hauing firſt multiplied my daies as the ſande, which lieth vpon the ſea ſhore. 19 For downewarde, the roote of my good and vpright conſcience was ſpread out by the euerflowing waters of Gods bountifulnes, with which it was dailie watered: and vpward the boughes growing out of this roote, to witte, my children,

children, my seruants, my flockes of sheepe, and in a worde, my substance were washed with the celestiall dewe, which from heauen fell downe vpon them, so that by this blessing of God, they were maruelouslie increased. 20 And as touching that honour and authoritie which I had gotten among them, it grue to be greater and greater: and euery day I waxed stronger and mightier then other. 21 Neither surelie did I thus iudge without cause. For whensoeuer I spake, euerie one heard me with great attention: euerie one waited till I began to speake, euerie one agreed to me when I had spoken. 22 No man that heard me, thought it meet for him to put forth his voice after me: no man, but gaue eare and minde vnto that which I vttered. 23 Now surelie, when I was to open my mouth and to shew forth my iudgement in any matter, they watched and obserued when I would begin, with no lesse desire, then commonlie the fruitefull and long wished shoure, is, as it were with a gaping and greedie mouth, looked for in time of extreme heat. 24 If it happened that for my pleasure, I vttered any thing merilie and somewhat more freelie then I was accustomed, yet no man thereat tooke offence, neither needed I therefore once to chaunge countenance. 25 If there were any waightie businesse in hande, I taught them what way and course was beste for them to take, sitting among them in the chiefest and most honourable place, as a king in the midst of his armie: and looke what counsell and aduise so euer I gaue them, it was as acceptable vnto them, as the speech of him that comforteth those, who are in any distresse and miserie.

CHAPTER XXX.

Vers. 1. *But nowe they that are younger then I, mocke me, whose fathers I would not haue vouchsafed to haue set with the dogges of my flockes.*

2 *And whereunto should the strength of their hands haue serued*

me? old age was lost vpon them.

1 SVch a one was I within these few daies. But (good God) how are all things chaunged with me, and what a great and sudden alteration hath followed? for loe, I am become a laughing stocke to those, who in yeares come very farre behind me, and whose fathers I would not haue once vouchsafed to haue in the same estimation, that I had my dogges, which were set to keepe the flocks. 2 For, to say the truth, the strength of those young striplings could not haue stoode me in any stead at all: and as for the old age of their fathers, it was such, that hauing spent the greatest and best parte of their life, partlie in idlenes, and partlie in diuers wicked and lewd pranks, they might worthelie seeme to haue liued in vaine all that while.

3 *In pouertie and famine beeing solitarie, fleeing into the wildernes into darknes, desolation, and destruction,*

4 *Pulling vp mallowes by the bushes, and (whose) meat (was) rootes and Iuniper:*

5 *Chased from among men, (and) against whome, men cried out as (against) theeues.*

6 *Therefore they dwelt in the clefts of riuers, (and in) caues of the earth and of the rocks,* (the thornes.

7 *Who vored among the bushes, and gathered them selues vnder*

8 *The children of fooles, and the children without name, more vile then the earth it selfe.*

9 *Now am I their song, and I am made their talke.*

10 *They abhorre me, they flee from me, and they spare not to spit in my face.*

3 & 4 Men, I say, so odious and detestable, that euen in extreme penurie and famine no man could away with them: in so much that fleeing from the companie and fellowship of men, beeing constrained to withdraw themselues into vnpleasant & solitarie places, they prolonged their life in great miserie, feeding vpon bitter and vnsauerie meates, as mallowes, rootes, and berries pulled from the Iuniper tree. 5 Men banished, and through the outcries of the people, driue foorth of the citie for theeues and robbers. 6 To whome scarselie the clefts, by which the streames of waters doe flow, the caues of the earth, and the hollow rockes, could

afford any abiding place. 7 Wandering among the shrubs, and meeting together among the thornes. 8 Men of no discretion or foresight, vnthriftie persons and good for nothing: men of no name or estimation, men more abiect and contemptible, then the verie ground vpon which they doe tread. 9 These are they, who doe now make songs and sonets of me, I am all their talke, neither haue they any thing else whereof to chat and babble, but onelie of me. 10 They abhorre me and flie from my presence, as one that is polluted, yea, they are not afraide in contempt and despight, to spit in my face.

11 *Because that (*God*) hath loosed my corde, and afflicted me, (*they*) also haue loosed the bridle before my face.*

12 *The wanton youth rise vp at my righte hande: they push my fees, and vppon me treade the pathes of their vnhappinesse.*

13 *They haue destroied my pathes: they helpe to bruise me, (*there is*) not an helper for them (*that is, against them*)*

14 *They haue broken in, as it were at a great breach, and vnder the ruines thereof they presse vpon me.*

11 And how commeth this to passe? Surelie because it hath pleased God, as it were, to loose the bandes of mine authoritie, by which they were fast tied and kept within compasse of their duetie, therefore beeing now touched with no reuerence at all towardes my person, they runne riot, and are caried against me without all reason. 12 This likewise is the cause, that young men, abusing the prime and flower of their age to pride and wantonnesse, are not ashamed in my presence, and euen at my right hande, to rise vp against me, to push my feete; in a worde, to make me, as it were, a path, in which they may practise that their malapert boldnesse in doeing mischiefe. 13 Thus the whole state of my life is chaunged and turned vpside downe, thus one mischiefe and calamitie commeth in the neck of another, and (alasse) there is not one, who will take vpon him to defende me sielie wretch, from their outrage and iniurie. 14 For all without exception, so soone as the wal, within which I was safelie inclosed, beganne to fall, as if now there had beene a great breach and entrance laide open for them,

ruſhed violentlie vpon me, and ſhrouding themſelues vnder the ruins of my houſe, that is, taking occaſion by this my fall, which they ought rather to haue lamented and pitied, they vnmercifullie fell vpon me.

15 *All terrors that maie bee, are turned vpon me, (and) haue as a winde borne downe mine honour, and my health is paſſed away as a cloud.*

16 *Now therefore my ſoule is powred out vpon mee: the daies of affliction haue taken hold on me.*

17 *God pearceth my bones in the night, my pulſes take no reſt.*

18 *By reaſon of the great force thereof my garment is chaunged, (that is, hath changed colour, and) he compaſſeth me about as the coller of my coate.*

19 *He hath caſt me into the mire, and I am become like duſt and aſhes.*

20 *I cried vnto thee, and thou didſt not heare mee: I ſtood by, (that is, I preſented my ſelfe before thee) and thou regardeſt me not.*

21 *Thou art become cruell to me, & according to the ſtrength of thine handes art thou angrie with me.*

22 *Thou takeſt me vp with the winde, whereupon thou makeſt me to ride, and thou diſſolueſt the frame of my bodie.*

15 And theſe grieuances which I haue hitherto ſpoken of, are without me. Now touching thoſe griefes and vexations which are vvithin me, whatſoeuer there is in the world by which the minde of the moſt conſtant and reſolute man may be terrified and diſmaid, al that, or if ſo bee any greater thing can poſſiblie be imagined, hath come vpon mee, and as a whirlewind hath with ſuch violence throwne to the ground all mine honour, whereby I vvas ſo beneficiall and profitable vnto others, that on a ſudden all hope of health and recouerie is taken from me; neither can I be perſwaded that I ſhall euer eſcape out of this miſerie. 16 My minde therfore hath novv been deſtitute of all liuely courage, euer ſince I vvas fallen into theſe miſerable daies. 16 For I am ſo farre from taking anie reſt at all in the night ſeaſon, what time all creatures are woont to bee at quiet; that contrariwiſe, euen then the verie marrovve of my bones rageth thorough

rough intollerable paine, vvherevvithall it is continuallie pearced, and as for my pulſes, they vvoonderfullie pant and beate without anie intermiſſion. 18 Yea, ſo vehement is this euill, vvhich is come vpon mee from aboue, that the filth, vvhich runneth out of my ſores, hath quite chaunged the colour of my garments: neither doeth the coller of my coate in more ſtraite manner pinch my necke, then doeth the hande of God gripe and girde mee rounde about in euerie parte of my bodie. 19 In a vvorde, *I* lie vvallovving and tumbling in this moſte loathſome durte: and beeing couered all ouer vvith the ſcales and ſcrapings, that fal from my ſcabbes, I am become more like vnto the vnprofitable duſte and ashes, then vnto a man. 20 And that vvhich greeueth mee moſte, I haue cried aloude vnto thee, O God, and yet thou haſt not giuen eare vnto mee; neither haſt thou regarded mee, vvhen I preſented my ſelfe before thy tribunall ſeate. 21 And albeit thou art by nature in mercie infinite: yet to mee thou arte become cruell and vnmercifull: yea, and thou doeſt practiſe all thy might vpon mee. 22 Thou haſt laide me open to bee, as it vvere, toſſed too & fro vvith the vvinds; and vvharſoeuer did remaine ſound in this my fillie bodie, that alſo haſt thou in ſuch ſorte diſſolued & conſumed, that ere it be long I ſhal come to nothing.

23 *For I know that thou calleſt me to the death, and to the houſe appointed for all the liuing.*

24 *But he ſhall not ſend his hand into the graue, though in his broofings they crie.*

23 For I ſee and perceiue wel enough, that I am called out of this life, to go vnto that houſe, which is ordained for the gathering together of al mortall men. 24 Notwithſtanding this one thing doth not a litle comfort me, that although the afflicted crie neuer ſo much in vaine while they are in miſerie: yet after they are become a ſenceleſſe carkaſe and are once laid into the graue, God ſhall not ſtretch forth his hand to touch them anie more.

25 *Vnleſſe I haue wept for the hard daie,* (that is, haue bewailed with teares thoſe that were in miſerie) (and) *vnleſſe my ſoule was beauie ouer the needie.*

26 *When I looked for good, then euil came: I waited for light,*

darkenes came.

25 And what place, I pray you my friends, is there here left, wherein your excellent wisdome may be seene. For let me neuer finde mercie at the handes of God, whom I call to witnesse, and to bee my iudge in this matter, if I haue not with teares lamented the estate of those, whom I sawe afflicted: as also if I haue not beene inwardlie mooued with compassion towardes the poore, who liued in want. 26. But when I looked to haue all things at will, then straight way al things fell out quite contrarie; and as I haue stood waiting for the light, darkenes presentlie came vpon me.

27. *My bowels are hot, neither are they at quiet, the daies of affliction haue taken hold of me,*

28. I *walke being blacke with out the sunne; I stand in the assemblie of men and do crie out.*

29. *I am become a brother to the dragons, and companion to the Ostriches young ones.*

30 *My skinne is made blacke vpon me; and my bone is withered by reason of drineße.*

31 *My singing was* (turned) *into mourning. and my harp into the voice of them that weepe.*

27. My bowels being enflamed, do make a great noise: this most bitter time stole vpon mee suddenlie, before I had once so much as thought of it. 28. & 29. My skinne is become black, and yet not through the heat of the sunne: yea, and of such force is this my affliction, that it drieth mee, euen openly in the great meetings and assemblies of people, to giue foorth these most rude & confused cries, as if I were the brother of dragons, who run hissing vp and downe the deserts in moste dolefull manner, or companion to the yong whining and grunting Ostriches. 30 The skinne of my whole bodie is made black through sorrowe and mourning: and my iawes are dried and pined awaie for want of moisture. 31 And so is my song chaunged into teares, and my reioycing into most bitter lamentations.

THE

¶THE SVMME AND ORDER of the 31. Chapter.

IOB in this Chapter is driuen in moste ample sorte to defend and particularlie to approoue his integritie, by making a catalogue, as it were, and bedrole of all his life past, being thereunto enforced, as it should seeme, by those false accusations and crimes, which Eliphaz had (before from the beginning of the 22. Chap. to the 11. vers.) in particular manner obiected against him. And first of all, euen to the 35. verse, he vseth a most substantiall deuyall, and that in verie excellent good order, beginning in the foure first verses with whoredome and vncleannesse of the bodie. Next in the 5. and 6. verses he intreateth of deceits and couin in bargaining: in the 7. and 8. verses of Theft: in the 9. 10. 11. & 12. of Adulterie: in the 13, 14. & 15. verses, of the abusing of the authoritie of a maister: in the 16. & 17. and so forth to the 28. vers. of the contempt of the poore, and especiallie of widowes and fatherlesse children: in the 29. & 30. of desire to reuenge iniuries receiued: in the 32. of Hospitalitie: in the 33. of cloaking and couering iniquitie. But afterward to the 39. verse he appealeth vnto God as witnesse and iudge, and so shutteth vp the whole defence of his innocencie, inserting here and there most fearfull imprecations & cursings vnto himselfe, if he shall be found a lyar. And that Iob was not one that vsed leasinge, God himselfe doeth testifie in the beginning of this historie, as also vvee shall heare in the ende hereof. The cheefest profite therefore that wee are to gather out of this place, is not to know that Iob was iniured and wronged; to which euill none are more subiect then those who follow Iobs example: but by this example euerie one in particular, and those especiallie, who haue wherewithall they may in great aboundance shew their vertuous dispositions, are taught how to iudge of the duties of a holie and honest conuersation both at home and abroad. For I may trulie say and affirme this, Christian reader, that there are moe substantiall and certen precepts concerning a godly and most iust life, comprized in this one Chapter, then are in all the bookes of Philosophers or Historiographers elsewhere to be found.

CHAP.

CHAPTER XXXI.

Verſ. 1. *I haue made a couenant with mine eyes: and what had I beheld in a maide?*

2 *For what portion is there of God from aboue, and what inheritance of the almightie from on hie?*

3 *Is not deſtruction* (prepared) *for the wicked? and extraordinarie affliction for the workers of iniquitie?*

4 *Doth not he behold my waies, and hath he not numbred all my ſteppes?*

1. BVt theſe things (I knowe well enough yee will ſay) belong nothing vnto Iob, whome thou, Eliphaz, haſt dared to rebuke and taunt, as if hee were one, who had alreadie beene manifeſtly conuinced of notorious wickednes. But I, as ere while I proteſted, will not for al this as yet leaue off to defend mine innocencie. Firſt therefore I proteſt, I haue ſo ordered my life, as that I haue as it were, made a bargaine and couenant with mine eies, that neither they ſhall entice mee to any filthineſſe, neither that I ſhall abuſe them in beholding anie ſuch thing. Farre bee it therefore from mee, that I ſhould in anie impure manner caſt mine eies vpon any maiden. For howe ſhould I dare doe this thing, ſeeing I am not ignorant, howſoeuer I may eaſilie auoid the hand of man, what reward ſuch ſinne and wickednes is woont to haue of God, who dwelleth in the heauens: and what vengeance the almightie, beholding and iudging all things from on hie, doeth repay into their boſomes, who are guiltie of this heynous offence? 3 For it is certen that he hath prepared a ſcourge and moſte horrible and grieuous puniſhments, which cannot poſſiblie be auoided, for thoſe who nouriſh and cheriſh their abhominable iniquitie? 4. And doth not he, I pray you, throughly know me, who, which way ſoeuer I walke, doth number and tell euen euerie one of my ſteppes almoſt, which I doe make.

5 *If I haue walked in falſhood and my foot hath mooued it ſelfe to deceit:*

6 *Let*

6 *Let him weigh me in the iuſt balances, and let God knowe my vprightneſſe.*

If in buying and ſelling I haue behaued my ſelfe deceitfullie, and of ſet purpoſe haue gone about to beguile other men; let God examine all theſe things ſtraightly, and weigh them in an euen ballance, and then let him be iudge whether I haue carryed my ſelfe vprightly or no.

7 *If my foote hath turned from the way, and my heart hath walked after mine eyes, and a blot hath cleaued vnto my handes:*

8 *Let me ſowe, and let another eate: and let my plants be rooted out.*

If I haue ſwarued from that, which I ought to haue followed, and haue not preferred iuſt & righteous dealing before greedie deſire: in a worde, if I haue touched any thing which might defile my handes, then let God, who is a iuſt iudge, cauſe that which I ſowe to be eaten vp of ſtraungers: yea, and let all things whatſoeuer I haue, that do ſpring and ſhoote out young braunches, be deſtroyed and pulled vp by the rootes.

9 *If mine heart hath bene deceiued by a woman, and if I haue laid waite at the doore of my friend:*

10 *Let my wife grinde vnto another man, and let other men bowe downe them ſelues vpon her.*

11 *For it is an heinous offence, and a wickedneſſe belonging to the iudges (*that is, to be preſented before magiſtrates, and by them to be condemned.*)*

12 *For it is a fire, which would haue deuoured euen to a conſuming, and haue rooted out all mine encreaſe.*

9. and 10 If being entiſed and allured by the faire beautie of my neighbours wife, I haue waited before his gates, for a fit opportunitie to obtaine my deſire of her: then let my wife, according as I haue iuſtly deſerued, be ſubiect vnto the luſt of another man. 11. and 12 For this is a verie notorious crime, and moſt worthie to be openly condemned by the iudge: which, albeit no magiſtrate ſhould puniſh, yet would the ſame, like a fire, vtterly conſume both me my ſelfe and all that I haue.

13 *If I haue turned away from the right of my manſeruant or maid ſeruant, when they haue contended with me:*

14 *For what ſhould I haue done, God riſing vp? and what ſhould I haue anſwered him, viſiting* (that is, enquiring into this matter.)

15 *Did not he who made me in the wombe, make him? and hath not he faſhioned vs in one wombe?*

13 If abuſing the authoritie, which as a maſter I haue ouer my menſeruants and maidſeruants, I did at any time make light account of them, when they either vpon iuſt cauſe or otherwiſe, made their complaints vnto me; then I would I might my ſelfe be ſo dealt withall from heauen. 14 and 15 For albeit there is a difference to be made betweene the maſter and his ſervant: yet forſomuch as both I & he haue one and the ſame maker, of whom we were either of vs framed and faſhioned in the wombe, after one manner, albeit not in the wombe of one and the ſame woman; if I had committed any ſuch thing, what anſwere ſhould I be able to make vnto God ſitting in iudgement, and taking knowledge of that fact?

16 *If I haue* (any thing) *reſtrained the poore of their wiſh, and haue cauſed the eyes of widowes to faile:*

17 *If I haue eaten my morſell alone, neither the fatherleſſe haue eaten thereof:*

18 *Verely from my youth they haue growen vp with me, as with a father: and theſe euen from my wombe I haue guided.*

19 *If I haue ſeene any periſh without clothing, and the poore had no covering:*

20 *If his loynes haue not bleſſed me, and he hath bene warme with the fleece of my ſheepe:*

21 *If ſeeing my helpe in the gate, I haue lifted vp mine hande againſt the fatherleſſe:*

22 *Let my ſhoulder blade fall from my ſhoulder, and mine arme* (being pulled) *from its ioynt, be broken.*

23 *Nay, deſtruction from him* (was) *trembling vnto me: and* (becauſe) *I could not* (eſcape) *from his highneſſe.*

16 If I haue diſappointed the needie of their deſire, and haue ſuffered the poore widowes to looke for ſomewhat at my handes, euen till their eyes aked; 17 If, according to the manner of covetous and churliſh perſons, I eate my meate alone, and giue no parte thereof vnto the hungrie

orphane:

orphan: 18 Vnlesse contrariwise, I haue euen of a child taken into my companie, and so neerely ioyned vnto me the fatherlesse, that we grewe vp together in my fathers house: and as concerning poore widowes, vnlesse I haue from my childhoode cherished them; yea, and taking them by the hande, guided and conducted them home: 19 If I haue lighted vpon any one, who was like to perish for want of clothing, and did not couer him with apparell: 20 Nay, vnlesse the poore haue prayed for me, when as their very loyns which were clothed warme with the fleece of my sheepe, did testifie, and as it were speake what I had done for them: 21 If vpon pride & confidence of my authoritie, as also because there were alwayes some readie, who would not sticke to defende me in a false cause, I haue lifted vp mine hand against the weake, that were not able to make any resistance. 22 Then let this my scapple bone or shoulder blade suddenly fall off from my shoulder, and this arme of mine being torne and rent from the joynt, be broken all to pieces. 23 Nay, I haue alwayes trembled to thinke of that destruction, which should haue come vpon me, if I had committed any such heinous offence: yea, and I was sure that I could not possibly be deliuered from that highest Maiestie of almightie God.

24 *If I haue made golde my hope: and haue said vnto golde (thou art) my trust:*

25 *If I reioyced when my wealth was encreased: and when my hand had gotten much.*

24 Let God testifie and iudge, if I haue placed my hope in golde: if, I say, I haue so farre accounted of golde, as that I thought any confidence was to be put therein, whereupon I might rest. 25 If I haue after the manner of those, who wholly bend their mindes to heape vp riches, leaped for ioy to see my substance encreased, and haue thought them to haue bene gotten, both by mine owne industrie, and for mine owne selfe alone.

26 *If I did behold the light when it shined, and the moone walking bright:*

27 *And my heart privily withdrew it selfe, and my hand hath kissed my mouth,*

28 *This*

28 *This also had bene an iniquitie belonging to iudges (*that is, worthie to be put to the iudges, and by them to be punished*) becauſe I had denyed God (*who is*) aboue.*

26. and 27 Let me be accurſed, if beholding the glittering face of the Sun, or looking vpon the Moone ſhining in her brightnes, I haue, being deceiued, ſo much as privily in my heart, much leſſe openly, conſented vnto idolaters, and after the manner of their ſuperſtitious cuſtome, by mooving and putting my hand to my mouth, yeelded any worſhippe vnto thoſe bodyes. 28 For this is a moſt heinous ſinne, as by which I had flatly denyed that God, who is aboue the ſunne and the verie ſtarres them ſelues, and therefore deſerued moſt horrible and fearfull puniſhments.

29 *If I reioyced at the fall of mine enemie, and leaped for ioye when calamitie caught hold of him.*

30 *(*Nay*) I haue not ſo much as giuen the palate of my mouth to ſinne, and to pray for a curſe vnto his ſoule.*

31 *Vnleſſe the men of my tabernacle did ſay, Who ſhall giue vs of his fleſh? we ſhould not be ſatisfied.*

29 Yea, and I pray God I dye, if euer I tooke it as an occaſion to be merrie, when I ſaw the deſtruction of them that hated me, no, though their miſeries were neuer ſo great. 30 Nay, I neuer ſo much as once opened my mouth, with intent to abuſe the ſame, by vttering moſt bitter imprecations and curſings againſt them. 31 And yet I proteſt, that I wanted not ſetters on, euen among my owne houſhold ſeruants, who ſtill perſwaded me to requite thoſe injuries which I receiued, with moſt bitter reuenge: nay, their mindes were ſo incenſed, that they cryed out, that they ſhould neuer be ſatisfied on them, no not though they had eaten them vp quicke.

32 *The ſtraunger did not lodge abroad in the night: I ſet open my gate in the high way.*

And I was ſo farre from liking and commending thoſe thoſe enraged ſtomackes of my ſeruants, that I would not ſuffer ſtraungers to lodge in the night ſeaſon abroade in the fieldes, and it was my will, that that part of my houſe, which bounded vpon the high way ſide, ſhould alwayes lye open to harbour paſſengers.

33 *If as man* (that it, as any man is wont to doe) *I haue hid my transgressions, that I might conceale mine iniquitie in my bosome.*

Why then Iob (will ye say) diddest thou neuer offende? Truely God forbidde I shoulde denie, that I haue sinned, which thing I haue also before protested verie often, albeit I am not any such manner of man, as ye by your accusations woulde make me seeme to be. But so often as I haue offended, I call GOD to recorde, whether I haue, according to the common custome of most men, dissembled and cloaked mine iniquities, or euen against mine owne conscience, haue concealed and kept them close in my heart.

34 *Certenly, I might haue daunted a great multitude, but the most contemptible of the families did feare me: and I helde my peace, neither did I goe out of the doore.*

And yet truely such was my power and authoritie, that I could with ease haue conquered and brought vnder my obeysance, howe many soeuer they were that had set them selues against me: notwithstanding, if any man, albeit he had bene but one of the baseste sort of the people, began to striue & lift vp his heele against me, I made such a conscience to make triall of my force against them, that I did neuer so much as once stirre my foot out of the doors for the matter.

35 *Who will giue me one that may heare me? behold, my signe, The Almightie* (who) *shall answere for me: and the title, which the man of strife* (that is, my aduersarie) *hath written.*

36 *Vnlesse I shall carrie the same vpon my shoulders, & bind it as crowne vnto me.*

37 *I will tell him the number of my steps, and will cause him to come as it were to a prince.*

35 I know truely, that ye will giue no credite vnto these things which I haue spoken. But I would to God, that I had here present some indifferent man, who would with equitie heare and decide my cause. For beholde, this is the onely marke, whereby I desire to haue mine innocencie knowen: to witte, Almightie God, who, I knowe, will by his answere allowe of those thinges, which I ere while vttered: as also the very bill it selfe of complaintes, which

my

my aduersarie hath framed and laide in against me. 36 Nay, let me be accounted as one that is alreadie convinced and found guiltie, if, rather then my cause shall goe vntryed, I doe not vpon mine owne shoulders carrie that scroule of accusations deuised against me, yea, and binde the same like a crowne about my head for all men to behold. 37 Moreouer, that my aduersarie may knowe, howe farre I am from hiding my head in this matter: euen I my selfe in mine own person, am ready to render an account before that iudgement seat, of all the whole course of my life passed. Neither will I stay, till I am cited thither by mine aduersarie: nay, I will my selfe appeale vnto that Iudge, who hath power and authoritie ouer all men.

38 *But if my land crie against mee, and the furrowes thereof weepe,*

39 *If I haue eaten the fruite thereof without money, and haue caused the soule of the masters thereof to breath out:*

40 *Let the thistle growe in steade of wheate, and the cockle in steade of barley.*

Finally, that I may comprize all thinges in fewe wordes, If I shall be founde so to haue abused my landes and possessions, that albeit men keepe silence, yet the very earth may frame an accusation against me, and the furrowes of my fieldes complaine of my dealing: 39 If liuing vpon the fruites of them, I haue either cozened the labourers of their hyre, or violently oppressed and vtterly famished to death the husbandmen that tilled the same; 40 Then let it bring foorth for me thistles in steade of wheate, and cockle in steade of barley.

THE SVMME AND ORDER of the xxxii. Chapter.

WE haue heard in the beginning of this storie, first, with what exceeding great constancie, and inuincible courage of mind, Iob did beare out, and withstand the temptations and forcible assaults of Satan, from the 13. verse of the 1. Chap. to the 11. verse of the second

second Chapter. But from that place euen to this 32. Chapter, hauing beene wonderfullie vexed by the most inconsiderate, bitter, and reprochfull taunts of them, who came to comfort him, as also by the raging paines in his whol bodie, encreasing vpon him dailie more & more, in most pitiful & grieuous manner; he was driuen to do that, which they are wont to doe, who in a doubtfull daunger turning them selues onelie to the left side, doe leaue their other side naked and open to the enemie. For beeing whollie bent to defend him selfe against those slaunders of his aduersaries, neither marking what Satan chieflie went about, to wit, that at the length he should rise vp against God him selfe, he verie inconsiderately, as it were, before the tribunall seat of GOD, did through many vvordes blemish that constancie of his, yea, and he had almost by breaking foorth into accusations against GOD him selfe, yeelded vp the victorie vnto Satan. But God beeing mooued with compassion towardes this his seruant, (who although he suffer his children sometimes to be preßed out of measure, as the Apostle speaketh of him selfe: yet he neuer so casteth them downe, but that in good time againe he raiseth them vp) first stirred vp Elihu, as well to rebuke the vnwise dealing of Iobs friendes, as also to blame Iob, not in respect of his life past, as they had verie vniustlie done, but by little and little to bring him as one goeing astraie, and who, vnlesse he sought an other refuge then his owne innocencie, and also put on that Spirit of meekenes, which willinglie suffereth it selfe to be taught and instructed, was readie forthwith to breake forth into open impietie, by little and little, I saie, to bring him into the way, till such time as God him selfe comming betweene, should decide and take vp this whole controuersie. And albeit we must needes confesse, that Iob gaue no small occasion of reprehension, but deserued verie greatlie and sharplie to be rebuked, in respect of many things, which were by him very rashlie and vnaduisedlie vttered: yet certen it is, that Elihu doth for the most parte interpret Iobs words farre otherwise, then was Iobs meaning: and moreouer that euen in finding fault with those thinges, which were iustlie to be founde fault withall, he kept not alwaies that moderation, vvhich vvas meete: vvhich is incident to godlie men, and especiallie such, as are of a more earnest nature and disposition: so hard a thing is it, euen when we doe well, not to offend on the one side or on the other. But if wee consider how

farre Iob, beeing thereto driuen through the importunitie of his accusers, and his most intollerable calamitie, did raunge out of the right waie: and how we are all giuen, euen to the vttermost, to defend and maintaine our credit and estimation, especiallie when we are therin touched by those men, who ought least of all others to haue done the same: we shall confesse, that it was verie requisite and necessarie for Iob, rather to be censured in such sharpe manner as hee was, then after any milder sorte: to the end he might the better acknowledge and humble him selfe before God, as alwaies he had done, till through the slaunderous speeches of his friendes, he was drawne into these altercations. Notwithstanding he was not so farre out of the waie, but that he came into the same againe, as appeareth especiallie out of the 9. Chapter, where he acknowledgeth almost in the verie same wordes those things, which both Elihu, as also God himselfe after Elihu, doe often repeat and beat into his minde. Elihu therefore (a man of an auncient house, whome the learned interpreters suppose to haue descended from Nachor Abrahams brother, Genes. Cap. 22. 21.) hauing heard the former disputations, now when either parties kept silence, beganne to speake, continuing his speech throughout the sixe Chapters immediatelie following, somewhat blaming Iobs accusers, but more peculiarlie and more especiallie finding fault with Iob him selfe. And first as touching Iob, he setteth downe the ground of his accusation, in the first and second verses of this Chapter, to wit, that he not content to denie himselfe to be such a one, as his three friends falslie charged him to be, to the end they might thereby conclude, that he was thus plagued for his wickednesse, not content, I saie, to denie this, went so farre, that he spared not to saie, that God was not able to finde any cause in him, why to laie vpon him so great affliction: and therefore that GOD could not seeme herein to deale iustlie with him, vnlesse we looke vnto the cause of all causes, which the minde of man is not able to attaine vnto, that is to saie, vnto the will of God, which goeth before all secondarie causes, as though forsooth, if God would deale according to the rigour of his iustice, he should not finde euen in the most holie and righteous men that are, sufficient cause, not onelie in this life, to laie all manner of punishments vpon them, but also to condemne them to vtter destruction. But as touching Iobs accusers, he doth in few wordes, but yet verie wiselie rebuke them, from

the

the third verse forward to the ende of the Chapter, for that letting passe that which was in Iob worthie of blame and reprehension, they made no end of charging him with such crimes, whereof they were not able to make any proofe at all. And first he inserteth a long preface, wherein he excuseth him selfe, for that hee, beeing in yeeres inferiour vnto them, durst notwithstanding step forth, and differ in opinion from them all.

CHAPTER XXXII.

Vers. 1. *Then those three men left off to answer Iob, (concerning that) that he was iust in his owne eyes.*

2 *And the wrath of Elihu the sonne of Barachel the Buzite, of the kindred of Ram, was kindled against Iob: his wrath, I say, was kindled against Iob, because he iustified him selfe more then God.*

3 *Also his anger was kindled against his three friendes, because they had not found an answer, and (yet) had condemned Iob.*

4 *But Elihu waited till Iob had done speaking: because they were more auncient in daies then hee.*

1 AND so farre trulie did those three cease to make answer vnto Iob, who still continued most confidentlie to defend his innocencie, against their false accusations. 2 Which thing, when Elihu (a man of noble parentage, namelie, the sonne of Barachel of the stocke of Ram, which fetch their discent from the familie of the Buzites) who was one of them that stood by, perceiued, he was wonderfullie incensed against Iob, not so much for that, that Iob woulde not yeeld to those accusations which were laide against him, but because hee, beeing altogither bent to defende his owne innocencie, had spake many things of him selfe vnadvisedlie: sometime comparing the integritie of his life passed, with so great and so suddaine calamitie: sometime againe verie careleslie and without all feare, offering to appeare personallie before the iudgement seat of the almightie: so that he altogither seemed to be more carefull to defende his

owne integritie, then to acknowledge and set forth the righteousnes of God. 3 Neither yet did he agree vnto those three, who had accused Iob, nay, herein he found very great fault with their doeings, and sharpelie reproued them, for that they hauing nothing at all to conuince Iob of, after he had once denied their accusation, did notwithstanding goe forwarde to account him still for a condemned person. 4 And albeit that he had beene grieuouslie offended at that which he had heard, notwithstanding he durst not be so bold as to interrupt either Iob him selfe, or his accusers in their speech, but gaue them leaue to speake their fill, because he vvas in yeeres the yongest man.

5 *So when Elihu sawe that there was none answer in the mouth of those three men, his wrath was kindled.*

6 *And beginning to speake, Elihu (I say) the sonne of Barachel, the Buzite, said; I am young in yeares, and you verie old: therefore I refrained to speake, and was afraide to shew vnto you mine opinion.*

7 *I said the daies shall speake, and the multitude of yeeres shall reueale wisedome.*

8 *Surelie there is a spirit in men, but the inspiration of the almightie maketh them wise.*

9 *Great men are not wise, neither doe the aged vnderstande iudgement.*

10 *Therefore I haue said, heare mee, I will also shew mine opinion.*

5 & 6 And when Elihu the Busite, the sonne of Barachel, perceiued that Iob had brought those three men to that point, that they were not able to answer him one worde, he tooke the matter verie heinouslie, and at length brake forth into these speeches. It is not seemelie, I confesse, that I beeing a young man, should in the presence of you, who are very auncient, stand forth and take vpon me to speake; but yee haue euen driuen mee thereunto, after I had a long time constreined my selfe to keepe silence. 7 For I was in hope trulie, that yee would haue brought foorth some thing worthie of these your yeares, and that I should haue receiued from your mouth wisedome, which you had learned

ned of olde age it selfe. 8 But, as the verie matter it selfe teacheth, there is, doubtles, in man that power and abilitie to reason too and fro, which vnlesse it be directed by the spirit of God, can not tast of true wisdome in deed. 9 For it can not be, that authority, of its owne nature, should make a man wise, or that old age should alwaies bring with it ripenesse of iudgement. 10 Wherfore, seeing that I am enforced to set downe, what my opinion is concerning this whole matter, I would haue euery one of you with diligence and attentiuenesse to hearken vnto mee.

11 *Behold, I haue waited vpon your wordes, and haue giuen good eare, that I might knowe your meaning, whiles you were deuising speeches,* (that is, while yee were considering with your selues how yee might fitly answer Iob.)

12 *Finallie, I haue considered you, and beholde, there is none that reprooueth Iob, that answereth his wordes.*

11 Surelie yee cannot rightly any charge me with misbehauiour, for dealing with you in this sorte, forasmuch as I neuer wente aboute to interrupt you in your talke: Nay, I did not onelie listen to your vvordes, but I also most diligentlie considered vvhat they might importe, still looking vvhen some thing should come into your minde, vvherevvith Iobs vvordes might soundlie haue beene answeared. 12 But vvhen I had waighed all things vvhich yee brought, I founde nothing to be spoken of you, vvhich might seeme iustlie to conuince Iob.

13 *Neither trulie say yee, wee haue found wisedome: God castesh him downe, not man.*

14 *For* (he truelie) *hath not directed his speech against mee: (yet) will I answeare him, albeit not by your wordes.*

13 Neither trulie is there any cause, vvhy you should contrariwise thinke, that yee haue founde out the verie trueth of the matter, and the onelie thing vvhich of it selfe alone may manifestlie prooue Iob to be guiltie, because forsooth, seeing this his so great and suddaine affliction, came not through the working and the malice of man, but

was, without queſtion, ſent downe from heauen, it ſeemeth that euen God him ſelfe beeing iudge, hee is condemned of theſe crimes, which ye charge him withal. 14. For he was able in moſt ample maner, as ye heard, to refell and ouerthrowe theſe your accuſations: yet notwithſtanding I haue ſomewhat to ſay vnto him, but I meane ſo to anſwere him, as that I will not follow your ſteppes.

15 *They were afraide, they anſwered no more, they left of their talke.*

16 *For I waited, but they ſpeake not but ſtand ſtill, neither doe they anſwer anie more:*

17 *Therefore will I alſo vtter my part: I alſo will ſhew my opinion.*

18 *For I am full of ſpeech: the ſpirit of my bellie compelleth mee.*

19 *Behold my bellie breaketh, as it were wine not opened, and like vnto newe bottells,*

20 *I will therefore ſpeake, and I ſhall be enlarged, I will open my lippes and will anſwer.*

21 (But) *I pray you let me not accept the countenance of any man,* (that is, God forbid, that for anie mans ſake, I ſhould vſe diſſimulation) *and before man vſe ſurnames,* (that is, words of flatterie.)

22 *For I know not how to giue a ſurname* (that is, to flatter) (for) *preſently my maker would burne me.*

15. 16. & 17. Neither is there anie one of all this companie, which ſtandeth here, that can iuſtlie reprooue mee, for that I alſo, ſo farre as I am able, doe ſet downe and declare what I thinke of this matter: ſeing that theſe men, ſome of them being ſo daunted, that they dare not once mutter or open their mouth: ſome alſo hauing a long reſpite graunted vnto them to frame their anſwere, are altogether become dumb. 18. & 19. But I haue here ſo manie things to ſpeake, that though I woulde neuer ſo faine containe my ſelfe, this ſpirit of mine will not ſuffer me: this ſpirite, I ſay, within me, which ſwelling out like vnto a vvine veſſell euen full of new vvine, will ſhortlie breake, vnleſſe it haue a vent. Therefore will I ſpeake, that I may take breath, and that I may at length freelie poure out that, which I haue ſo

long

long time conceiued in my breast. 21. But I desire you not to bee offended, if without that regard had of any man, which might preiudice the truth, I shall in moste free manner speake my minde; yea, and I pray you, thinke not much of it, if I shall let pleasing and flattering proemes goe, and vse none of them. 22 For I am altogether ignorant of this cunning kinde of flattering: yea, if I should endeuour to practize the same, there is prepared readie for me by my maker a moste seuere and sharp vengeance.

¶THE SVMME AND ORDER of the 33. Chapter.

WEe haue saide that Elihu misconstrued many things, which Iob spake, and that hee did though not vndeseruedly, yet verie bitterlie reprooue the same, which I will make plaine after this sorte. First, to passe ouer his preface contained in the first seuen verses of this Chapter, wherein no bitternes is wanting, let vs consider of those thinges which are by him reprooued in the ninth verse following, and in the former parte of the tenth verse. For wee shall not finde that Iob anie where spake in such manner. But Elihu doth thus gather because Iob had oftentimes made protestation of his own innocencie before the iudgement seat of God, euen in these words: If I prepare me to iudgement, I shal be iustified: *and againe,* Let me speake, and answere thou me: how many are mine iniquities and sinnes? shew me my rebellion. *Chapter 13. verse 18. 22. and 23. Which speeches of Iob, doubtlesse, are not so to be taken, as if in the sight and iudgement of God, he esteemed him selfe to be free from sinne, but wee must remember that they were by him vttered onely in way of answere vnto the false accusations of his friendes, who spared not, without all reason to reuile him as a most wicked and vngodlie liuer. For that his meaning was farre from that wherewith Elihu chargeth him, it is euident both in other places, and especiallie by the wordes which hee vseth in the ninth Chapter and in the second verse.*

How shall a man iustifie himselfe with God? if he will stand in contention vvith him, hee can not answer him one for a thousand. *and in the* 14. *Chapter, vers.* 4. Who can dravve cleanneſſe out of vncleannes? *and yet more plainlie in the* 9. *Chapter vers.* 20.21. If I shall iustifie my selfe, my mouth shall condéne me. Am I perfit? I should not know my soule. *Therfore it is not to be doubted, but that* Elihu *doeth misconstrue Iobs wordes, and otherwise take them, then could stand with his meaning. Now as touching the other parte of the tenth verse, together with the eleuenth, true it is that Iob, through a certaine immoderate vehemencie, vseth the verie same wordes in the* 13. *Chapter, vers.* 14.15. *&* 27. *which thing, for asmuch as it proceeded not of pride, and much lesse of anie wicked and rebellious disposition, but of a moste grieuous sense and feeling of intollerable griefe, hee was rather to be comforted and exhorted vnto patience, then thus sharplie to be checked, taunted, and rebuked in his so great extremitie. For it is one thing to exceede measure in so iust a cause of lamentation; an other, presumptuouslie to stand in contention with God, which was alwaies farre from Iobs purpose. Now that which he speaketh in the* 12. *verse,* God is greater then man: *&in the* 13. God speaketh not all his vvordes; *there is no reason at all; why hee should applie it vnto Iob, forasmuch as no man hath reasoned more wisely concerning the vnsearchable wisdome of God in manie of his workes, then Iob hath done almost in euery place of this booke. Now as touching those things which follow to the end of the Chapter, concerning the two waies which God vseth to schoole his children, the one more milde, to keep them from falling into sinne, the other more rigorous, when they haue committed wickednes, to bring them to repentance and amendment of their life; although this be true which he speaketh, yet is it nothing to the purpose. For to say the truth, Iob, (howbeit it behooued him to make vse and profit of this his affliction,) was not for either of these causes giuen vp into the hands of Satan, but that in him beeing thus tried, God might triumph ouer his enimie and leaue a most singuler example vnto all posteritie, both of his owne goodnes confirming his children, and also of the patience and constancie of those, vvho trulie and sincerelie worship God. Therefore to conclude, although Elihu did verie well in taking Iobs parte against those his three friendes, as also hee doeth not with-*

without good cause, require a greater moderation in Iobs speeches, notwithstanding he left yet vnto Iob manie good and lawfull excuses, which hee peraduenture woulde not long haue concealed, vnlesse God, who doth also him selfe reproone Iob, but yet vvith great equitie and mildnesse, vnlesse God, I say, both in worde and deede, had ended this whole controuersie. But I will afterwarde when better occasion serueth, shewe the reason, both why Iob answered nothing to this so large and plentifull discourse, which Elihu maketh, and also, why God, sharpely rebuking the other three, blamed Elihu nothing at all.

CHAPTER XXXIII.

Vers. 1. *And also, Iob, I pray thee heare my talke, and harken vnto all my wordes,*

2 *Behold now, I will open my mouth, my tongue shall speake in my mouth.*

3 *My wordes shall bee the rightnes of my heart, and my lips shall speake pure iudgement.*

4 *The Spirit of God hath made mee, and the breath of the almightie hath put life into mee.*

5 *If thou canst giue me answer set downe in order* (thy reasons) *before me, stand vp.*

6 *Loe,* (I am here) *before thy face, in Gods steede: I am formed of the claie, euen I also.*

7 *Behold, my terror shall not astonish thee, and my hand shall not be heauie vpon thee.*

1. AND that which I haue to say, Iob, is not onely to reprooue thy accusers, according as they haue deserued; but the cheefest drifte of my speech is against thee. I pray thee therefore quietlie to heare, and with all attentiueneſſe to marke those things that I shall speake. 2 For they are no trifling matters, vvhich I meane to vtter, but such as I haue long before thought on, and throughlie considered

ſidered of, according vnto wiſedome and vnderſtanding. 3 Finallie, I will without all preiudice and diſſimulation, moſte ſincerely ſhewe foorth my whole meaning. 4 And I confeſſe, that I am no better then a man, whome God hath made, liuing and breathing after the ſame manner that other men doe. 5 Neither doe I entende, becauſe I ſee thee caſt downe and afflicted, therefore to triumph ouer thee in wordes, or to ouerpreſſe thee with authoritie: but if there bee anie thing, whereat thou wilt take exception, it ſhall bee free for thee, without all feare and regarde, to turne the ſame backe againe vpon mee whatſoeuer it bee, or in what manner or order thou thinkeſt beſt. 6. and 7. For whereas, when thou diddeſt appeale vnto the tribunall ſeate of God, I heard thee with great feruencie (as good reaſon thou ſhouldeſt) deſire of him, that hee vvoulde not terrifie thee with the brightnes of his maieſtie; beholde, hee hath graunted thy requeſt. For I am come hither in ſteede and in the name of God himſelfe; euen I, a man like vnto thy ſelfe, faſhioned and made of clay: ſo that now thou canſt not complaine that thou art aſtonied at my terrible countenance, neither that thou art not able to abide anie aſſault of mine.

8 *Surely thou haſt ſpoken in mine eares, and I haue heard the voice of thy wordes.*

9 *I am pure, and without ſinne: I am cleane and there is no iniquitie in me.*

10 *Loe he hath found deſtructions againſt me, and he counteth me for an enimie.*

11 *Hee putteth my feete in the ſtockes, hee obſerueth all my pathes.*

12 *Behold, in this thou art not found iuſt, I anſwer thee. For God is greater then man.*

13 *Why haſt thou ſtriued againſt him? for he doth not ſpeake out all his wordes.*

8 This therefore which thou ſpakeſt in my hearing, when I thoroughlie marked and vnderſtoode euery worde which fell out of thy mouth, thou ſhalt not denie. 9. I heard thee, I ſay, when thou ſaidſt: I am pure and without fault, I am cleane and there is no wickednesſe in mee. 10

And

And yet, behold, he seeketh occasions, whereby he may destroy me, and he pursueth me as if I were an enemie. 11 Yea, and he keepeth me fast bounde in fetters, which are most straight and sure, as though he were afraide, least I shoulde escape away from him: and he doeth so narrowly watch mee which way so euer I goe, that I can not so much as wagge out anie whither, but hee is presently at my heeles. 12 Truely, Iob, when thou spakest these woordes, I must needes say, that thou wert not founde to be vpright and iust. For doest thou not knowe what great difference there is betweene GOD and men? 13 What presumption then is this, I pray, that thou shouldest dare to contende and reason with God, before whome thou oughtest rather with all quietnesse and willingnesse to cast downe and humble thy selfe? For it is not his vse, neither is he bounde to giue an account of all his doings.

14 *But God speaketh once, and the seconde time to him, that seeth him not.*

15 *In a dreame* (and) *in night visions, when sounde sleepe commeth vpon men, as they slumber in their beds.*

16 *Then God openeth the eare of men, and sealeth their chastisement,*

17 *That he might turne man* (from) *his enterprise, and remooue the pride of man,*

18 (Who) *might keepe his soule from the graue, and his life that it fall not on the sword.*

14 Neither yet can men complaine that he gaue them no warning, who contrariwise, not once or twise, but manie times and sundrie wayes is wont to call them backe, to the beholding againe of his maiestie, who had turned away them selues from him. 15. and 16 Sometime he calleth them (which thou Eliphaz madest mention of in the beginning of thy speech) by dreames and visions of the night, what time men are ouertaken with a moste deepe and sounde sleepe, pulling them as it were by the eares, and leaving euen in their mindes an impression of those great punishmentes which hang ouer their

heades

heades, to the ende he might warne and teach them, to lay aside those things which they were entended to doe, as also that he might forbid them to continue in their wicked enterprises: by which meanes, at length they should knowe howe to avoid present destruction, whether of the sworde, or any bodily disease whatsoeuer.

19 *(Some man) also is corrected vpon his bed, and the multitude of his bones with grievous paine.*

20 *And his life abhorreth bread, and his soule meates to be desired.*

21 *His flesh faileth that it can not be seene, and his bones are bruised (and) are not seene.*

22 *His soule draweth nigh vnto the pit, and his life vnto deadly evils.*

19. and 20 But sometimes, when man will not take heede by these warnings: yet God goeth on the seconde time to speake vnto him, as he lyeth on his bed, tormented with some grievous sickenesse, pearcing euen to the verie bones within (whereof thou thy selfe hast experience at this present) in so much that hauing no appetite at all vnto his meate, he vtterly refuseth to take the same, be it neuer so daintie. 21. and 22 Moreouer, all his limmes beeing brought lowe, and made leane by reason of the disease, stand staring out in such sort, that, excepting his bones, there is no one thing to be seene in him, that representeth the shape of a man: so that nowe he is rather like to them, that lye in the graue, then to any of the liuing: neither doeth he stande in neede of any remedie or helpe of any thing more, then of those who should carrie his carcase vnto the graue.

23 *But if there be an angell with him, (that is, a messenger sent from heauen) an interpreter one of a thousand, who may declare vnto him his righteousnesse, (that is, what he in duetie ought to doe.)*

24 *Then (God) will haue mercie vpon him, and will say, Deliuer him, that he goe not downe into the pit: I haue found a reconciliation.*

25 *His flesh shall waxe tender by reason of youth, he shall returne to the dayes of his youth.*

26 *(For) he shall pray vnto God, who will be appeased with him,*

him, and he will graunt vnto him to see his countenance with ioy, and will render vnto man his righteousnesse.

27 *But he shall looke vpon men, and shall say: I haue sinned and perverted righteousnesse, neither did (that) profite me.*

28 *He hath redeemed my soule, that it should not descend into the pit, and my life hath seene light.*

23 But if any man of God sent from heauen, shalbe present at hand with him, being in this so grievous a plight, to be as it were a peace maker betweene God and him (such as ye shall scarce finde one amongest a thousande) who may call him backe, and conduct him into the right wayes of God: (and it is thy parte, Iob, to consider with thy selfe, whether God doeth nowe at this present, vouchsafe thee the like benefite or no) 24 then howe desperate and vnlikely soeuer the salvation of that man seemed to be, God shewing mercie on him, will commaunde that peacemaker to declare his pardon vnto him, whereby he is set free from going down into the graue: which freedome is purchased onely by that price and raunsome, which God him selfe hath procured for him. 25 Immediately after God hath thus spoken, euen the verie rotten flesh of that miserable creature, shall appeare tender and smooth, like vnto the flesh of a yong child, so that a man would thinke him to be restored againe, vnto the fresh flower of his youth. 26 For according as hee hath prayed vnto God, to whome he is nowe reconciled, so shall he obtaine this benefit and favour of him: to wit, that hauing receiued againe the righteousnesse, which he had before lost, he may with ioy & cheerefulnesse behold the countenance of God, whereat before he so much trembled. 27 Moreouer, turning him selfe to other men, and publickely yeelding thankes vnto God, as it becommeth a man who is mindefull of a benefite, he shall say: Beholde, I had sinned, and left the right way, whereby it came to passe, that I fell into so great miserie. 28 But he hath deliuered me, euen he, I say, hath saued me from being thrust downe into the pit, through whose fauour and goodnesse I nowe beholde this light.

29 *Lee, all these thinges doeth God twise and thrise with a man.*

30 *That*

30 *That he may turne away his ſoule from the pit, and that he may be illuminate in the light of the liuing.*

31 *Marke well, O Iob, heare me: keepe ſilence and I will ſpeake.*

32 *If there be wordes,* (that is, if thou haſt any thing to ſay) *anſwere me, ſpeake: for I deſire to iuſtifie thee.*

33 *But if there be none, doe thou heare me: holde thy peace, and I will teach thee wiſedome.*

29. and 30. And thus truely is God wont, according to his ſingular bountie, to deale with men, and that not once, but often: as namely, to redeeme and keepe them from preſent deſtruction, as alſo to grant vnto thē the fruition of this life, yea and to remaine a moſt long and proſperous time among the liuing. 31 But ſee, Iob, that thou with al patience heare, and with all diligence alſo conſider and marke theſe things: keepe ſilence, I ſay, and giue me leaue to ſpeake. 32 And when I haue left ſpeaking, if there be any thing whereof thou wilt make exception, anſwere boldly, & ſpeake without feare. For I deſire nothing more, then that thou ſhouldeſt be found iuſt, ſo farre am I from flattering thy aduerſaries. 33 But if thou haſt nothing to except, then heare me quietly: neither ſhall it repent thee thus with ſilence to giue eare vnto me, when as I ſhall make thee vnderſtand, what is to be thought of this matter according vnto wiſedome.

THE SVMME AND ORDER of the xxxiiii. Chapter.

Elihu goeth on ſtill, though not after the ſame manner that his friendes before had done, yet with more bitternes to accuſe Iob to be ſuch a one, as had oppoſed him ſelfe againſt God. And ſurely we muſt needes confeſſe (which thing he him ſelfe being reprooved by God doeth alſo acknowledge) that Iob, being by his friends ſo iniuriouſly dealt withall, and ſo often diſquieted, did amidſt his complaintes let ſlip very many laviſh and vnconſiderate ſpeeches, as is to be ſeene almoſt throughout the 10. *Chapter: yea, he was ſo earneſt in diſprooving thoſe accuſations which his friendes had laide to his charge, that he ſeemed neither wholly nor patiently to reſt on*

the will and pleasure of God. But it is very manifest and plaine, that it neuer so much as once came into his minde, either to say that him selfe was without sinne, or that God was vniust, as may appeare by verie many places, where he defendeth him selfe. Neuertheless Elihu in the three first verses vseth a verie graue preface, and very odiously taking vp a certaine saying of Iobs out of the 12. Chap. verse 11. and another in the 4. verse out of the 9. Chapter, verse 32. as it were calleth foorth all those that were present, to giue sentence with him against Iob. Afterward in the 5. 6. & 9 vers. he setteth downe the chiefe points of his accusation, intermingling some fewe thinges in the 7. & 8. vers. to aggravate Iobs foolishnesse. Then in the 10. verse and so forwarde vnto the 31. he taketh vpon him to confute Iob as touching the same points, still recconing very wisely of Gods perpetuall and inviolable iustice, albeit this treatise was not greatly necessarie, forasmuch as Iob had neuer denyed or any way impeached the iustice of God, but had alwayes spoken thereof reverently, & also had in the 12. Chap. disputed, concerning the soveraigne and absolute power of God, almost in the very same wordes which Elihu vseth from the 13. vers. to the 31. And here againe he perverteth and misconstrueth Iobs wordes. For when he avoucheth his owne righteousnesse, his meaning is not to gainsay that which he had before both in diuers other places, and especially in the 9. Chapter, verse 20. spoken in expresse wordes: but he standeth in defence of his innocencie against his adversaries, who neuer ceased to revile him as a most wicked hipocrite. And therefore it behoued him to confute this slaunderous accusation. For God him selfe witnesseth farre otherwise of him, before in the 1. Chapter, verse 8. and Chapter 2. verse 2. Thus Paul cleereth him selfe vnto the Corinthians, in his first Epistle, Chapter 4. verse 4. I knowe nothing, *saith he,* by my selfe, *and he addeth moreouer,* as touching Gods tribunall seate, yet am I not thereby iustified. *Nowe for that saying,* He hath remooued from me my iudgement: *Iob had before in the seven and twentieth Chapter, verse 2. vttered the verie same wordes, whereby he meant nothing lesse, then to charge God with vniust dealing. For they haue not relation to God, but rather to the greatnesse of that miserie and affliction which he then suffered, being so extreme and vntollerable, that men looking barely into that state, wherein hee was, must needes thinke that such misfortune coulde not befall any, except he were*

were a most wicked and vngodly person. And that this was Iobs meaning, it may evidently appeare by the whole course of his speech. Neither did Iob adde that clause (without transgression) in the 6. Chap. vers. 14. which Elihu spitefullie thrusteth in, vers. 6. Finallie, whereas he findeth fault with Iob in the 9. vers. as if he had said, that it profiteth a man nothing if he haue walked with God, therein he doeth him great wrong: howbeit the Prophet confesseth that he rashly vttered the like wordes, Psal. 73. 13. For it was verie much different from this, which Iob had most truely spoken, Chap. 9. 22. confuting the slaunderous speeches of his aduersaries, to wit, that God destroyeth both the righteous and the wicked, which is nothing else, but that the miseries and afflictions of this life, be they neuer so great, are laide as well vpon the godly as vpon the wicked, and therefore that we ought not to iudge of any mans good or euill disposition, and of his honest or dishonest behaviour by his happie or wretched estate in this life: which to be most true, both this verie example of Iob, and also daily experience most plainely prooveth, forasmuch as the estate of the Church in this worlde is such, that it is alwayes subiect to all manner of afflictions. To conclude, Elihu in the 31. and 32. vers. giueth Iob verie good and wise counsell, as that he would learne to humble him selfe before God, rather then thus to vaunt of his owne righteousnesse, and so presumptuously to debate the matter before Gods tribunall seate. But afterwarde he shutteth vp his speech with no lesse bitternes, then he vsed in the beginning, accusing Iob, as if he went about to commence an action of iniurie against God him selfe.

CHAPTER XXXIIII

1 *Moreouer, Elihu continuing to speake, said,*
2 *Heare my wordes, ye wise men, and hearken vnto me, ye that haue knowledge.*
3 *For the eare tryeth wordes, and the palate by eating tasteth.*

1 Moreouer, Elihu going on still both in his anger and speech, began to speake to the that stood about him, in this manner. 2 I beseech you all that are here present, especially those that are men of wisdom & vnderstanding, that as ye haue heard Iob speaking vnto me, so ye will also diligenrly

listen

liſten and marke what I ſhall anſwer to him againe. 3 For our eares are not giuen vnto vs to this ende, that we ſhould onelie heare the ſound of wordes ſpoken, but that we ſhould by them, be able alſo to iudge of the matter, which thoſe wordes containe: neither doth the mouth onelie receiue meats, but it doth alſo by eating thoſe meates, diſcerne what taſt they haue.

4 *Let vs make choiſe of iudgement among vs, and let vs ſee among our ſelues what (is) good.*

It was Iobs wiſh, that he might haue ſome man, with whom he might trie the matter in iudgement. Goe to then, let vs take his offer, and, hauing debated the matter to and fro according to equitie & iuſtice, let vs prooue and ſee what right it ſelfe will afford.

5 *Surelie Job hath ſaid, I am righteous, and God hath remooued my iudgement.*

6 *Should I lie in my right? my arrow is moſt grieuous, without tranſgreſſion.*

5 And for the ſtate or principall point of this controuerſie, it conſiſteth in thoſe things which Iob ſpake; to wit, That he was iuſt, and that God tooke from him his right: 6 That he would manifeſtlie, & without any pretence or colour, approue & make good his right: That a grieuous & intollerable calamity, like an arrow hath pearced & ſtroken him through without any deſart of his.

7 *Will any man, like Iob, drinke mockage like water:*

8 *And will ioyne companie with the workers of wickednes, (that is, with euery naughty fellow) & will walke with wicked men?*

9 *For he hath ſaid, A man profiteth nothing, whome it pleaſeth (to walke) with God.*

7 And is there any man, I pray you, to be found like vnto Iob, who of his owne accord, offering him ſelfe to be made a laughing ſtocke, and by word, doth with as great facilitie & readines, ſwallow vp mens ſcoffes and taunts, as if he were drinking cold water? 8 Yea, and hauing fellowſhip with the moſt lewde and naughtie perſons, is readie to ioyne hand in hand with them? 9 For, I pray you, what kinde of ſpeech is that, which he vttered: That it auaileth a man nothing at all, if he follow G O D, as his captaine and guide?

10 *Therefore heare me yee men of wisdome. Farre be it that wickednes should be in the strong God, and iniquitie in the almightie.*

But yee, who are men of discretion and wisdome, hearken vnto me, while I affirme the contrarie. For farre be it from vs to thinke, that God, who is in deede almightie, and in whome nothing is wanting, doth abuse that his might and power to cõmit any thing, which is either vniust or dishoneste.

11 *For he rendreth vnto man his worke, and causeth euery man to finde according to his way.*

For on the contrarie side, he rewardeth and giueth vnto euerie man, according as he hath behaued him selfe: and so disposeth of mens endeauours, that looke how they sow, so they shalbe sure to reape.

12 *Finallie that strong God doth nothing doubtles vniustly, that almightie, I say, doth neuer peruert iudgement.*

And, that I may comprize all things in a word, I affirme and auouch this for a most certen and vndoubted truth, that there is no weakenes nor imperfection to be found in him, who in the highest degree, is euery way without all exception most mightie and perfect; and therefore that it can not possiblie be, that he should do any thing vniustlie, much lesse, peruert the right of the innocent.

13 *Who ruleth ouer him in earth? and who hath framed the whole world?*

Therefore, O Iob, what art thou, that thou shouldest so often dare, as it were, to commence an action against God, & to require a reason of him touching those things, which thou doest suffer? For whome hath he appointed on earth to be his counsellour? if he will not vse any mans counsell, much lesse will he be gouerned and ruled by any. Nay rather, doth not he alone dispose and set the whole world in that order, which seemeth good vnto him, as also gouerneth the same beeing so ordered, as him selfe liketh best?

14 *If (God) should applie his heart vnto him, he should gather his spirite and his breath vnto himselfe:*

15 *All flesh should die togither, and man should turne againe into earth.*

14 Nay, marke, I pray thee, how greatlie thou art here deceiued. For if God should do according to that, which thou re-

requireſt of him, the eſtate and condition of man, ſhould be ſo farre from beeing made any better; that contrariwiſe, if God would looke thoroughlie into them, and iudge of them according as he found them affected, they muſt needes periſh euerie one, and be togither turned againe into earth, their ſpirit beeing forthwith gathered againe vnto him, who was the giuer thereof.

16 *But if* (thou haſt) *any vnderſtanding, heare this and hearken vnto the voice of my wordes.*

17 *Doth he, who hateth iudgement, gouerne? & wilt thou condemne him, who is altogither mightie in iuſtice?*

16 But if there be any wit or right vnderſtanding left in thee, hearken and giue eare vnto thoſe things, which thou ſhalt heare me ſpeake. 17 Tell me, I pray thee, doeſt thou thinke him worthie of the name of a ruler or iudge, who deteſteth iuſtice, by which all lawfull authoritie is maintained? And what wickednes, yea, what madneſſe is it, that thou ſhouldeſt dare to charge him with any vniuſt or wrongfull dealing, who onelie is moſt iuſt and moſt mighty?

18 Shall it be vnlawfull) *to ſaie vnto the king, O thou wicked; or to the nobles, O yee vngodlie?*

19 (And ſhall it be lawfull to ſay this vnto him) *who reſpecteth not the countenance of princes, and* (with whome) *the rich is not admitted before the poore, becauſe al are the work of his hands?*

18 Is it vnlawful to terme a king by the name of a wicked man, and reprochfullie to call them vngodlie men, vppon whoſe benificence all other depend? 19 And ſhall it be lawful, thinke you, to vſe theſe termes towardes him, vvith whome that exceeding great, and euer bright ſhining Maieſtie cannot abide this thing, which is too commonlie vſed amongſt men, to wit, that greater regard ſhould be had of the mightie and rich, then of the poore and needie? For he hath ſuch preheminence ouer vs all, as no tongue is able to expreſſe the ſame, which he holdeth not by any doubtful or vnknowne right and title, but by ſuch, as we all without any exception are bound to acknowledge, becauſe that from him and by him, we al haue our beeing, & are that, which we are.

20 *They die in a mõmẽt, & at midnight the people are remoued & ſhal paſſe away: & the mightie is taken away,* (& that) *not with hãd.*

21 *For his eyes are vpon the waies of euerie man, and he seeth all his steps.*

22 (There is) *no darkenes, neither* (is there) *shadow of death,* (that is, any such mistie darkenes) *that they who are wholly giuen to wickednes may lurke there.*

20 Hence is it, that we see such wonderfull, sudden, and generall alterations and chaunges of al things, not onelie in one man, or in one mans familie, but euen throughout al the whole world: wherein we may behold sometime one people, somtime another, euen in a moment to fall to decaie, &, being driuen out of their cuntrie, vtterlie to perish: yea, and the mightiest princes, without any humane violence offered vnto them, to be cut off and to come to nought. 21 Neither doe these things fall out by chaunce, or without any cause & reason: but forasmuch as one man knoweth not another, nor any man well knoweth him selfe, God, on the contrarie side, following, as it were, all men hard at their heeles, doeth with his eyes narrowlie obserue and marke, what waie euerie one walketh in. 22 And albeit they leaue no lurking corner vnsought, wherin they may hide their heads: yet is there no such darknes, no not the darknes of death it selfe, which can hinder him from espying out those, who are giuē to walke wickedlie.

23 *Neither doth he laie vpon a man more* (that is, lay a greater burthen, then is meet, vppon any man) *that he should enter into iudgement with God* (that is, that he should commence an action against God.)

For he doth neuer chastize or punish any man so farre aboue measure, that he may iustlie complaine, that God hath done him any wrong.

24 *He breaketh the mightie ones without inquisition, and appointeth others for them.*

25 *Therefore he maketh the workes of them to be knowne, and he turneth the night, and they are destroied.*

26 *For wicked men* (that is, as wicked men deserue) *he bruseth them in the place of the beholders.* (ked any waies,

27 *Because they haue so gone back from him, neither haue mar-*

28 *That they brought the crie of the poore vnto him* (namely, to God) *and that he heard the crie of the afflicted.*

24 And this is the cause, why he doeth, when there is no cause

cause thereof knowne to man, put downe the mightie potentates, & place others in their roomes. 25 But when the punishments, which he laieth vpon them, are apparant, by reason that the night, vnder which they lurked, is turned into day, & they themselues suddenly destroied, then doth god plainlie shew what all the whole course of their life hath bin. 26 For he striketh them, according as they through their wickednesses haue deserued, yea, & that not priuilie, but openlie in the sight of all men, making them a spectacle to the whole world: 27 because they so shamefullie turned backe & reuolted from him, neither did seeke to know any thing lesse, then his commaundements: 28 by which their iniquities, they brought this on their heads, that the cries of the poore and miserable, whome they had oppressed, reached euen vp to God, where they were sure to be heard.

29 (If) *he giueth quietnes, who wil trouble? if he hide his coũtenãce, who shal behold hĩ, whether vpõ a natiõ, or a mã only?* (that is, whether ye speake of some whole nation, or of some one mã)

30 *That hipocrites may not raigne, and by reason of the grieuances of the people.*

29 But al peace and quietnes commeth from God, which if it please him to giue vnto any man, what is he, that can disturb the same? But if God shal turne away his countenance, shall any man behold him, whether he will or no? Neither skilleth it whether the question be of any whole people, or of any one man onely. 30 And so truly is God wont to deale, to the end that those kings, who vnder that glorious & princelie title, doe play the tyrants, should no longer enioy their soueraignitie, and the poore people by them most shamefully grieued and oppressed, should not vtterlie be destroied.

31 *Therefore we ought* (thus) *to speake vnto God: I suffer patientlie, I wil not breake a sunder:*

32 *Teach me beside* (that, which) *I see: If I haue done any vniust thing, I wil not adde* (to it.)

33 *Shal he after thy wil recompence that? for thou hast refused him. Thou srulie hast chosen, but I haue not* (chosen.) *But what thou knowest, speake.*

34 *Men of vnderstanding shal agree vnto me, and whosoeuer is wise shal heare me* (saying,)

35 *Iob doth not speake according to knowledge, and his words are not with vnderstanding.*

31 Thou shouldest not therefore in this manner haue striued with God, but rather, whilest he was striking thee, thou shouldest haue answered him, with such like wordes: Thou truly doest beate mee, and I doe take thy blowes patientlie: neither doe I struggle, as though I would by maine force breake in sunder these bondes, vvherewith thou hast bound mee fast. 32 And whereas those thinges, which I haue hitherto learned concerning thy iudgements, are not sufficient for mee; teach mee I pray thee, those things also, which are more expedient and necessarie for me to knowe. But if this my calamitie bee come vpon me by reason of my sinne, I vvill hereafter take heed, that I againe heap not one sinne vpon an other. 33 And is it meete, thinke you, howsoeuer it come to passe, & whatsoeuer it be, that caused thee to fall into this miserable estate, that God should follow thy minde, and doe as thou wouldest haue him to doe? Thou canst not denie, Iob, but that thou refusedst to stand to that, which he had determined and decreed of thee. Thou didst I say, take thy choice, yea and diddest rather appointe and teach him how he ought to deale with thee, then rest and stay thy selfe vpon his appointment. God forbid, that after thy example, I should euer commit any such thing. But if thou hast anie thing now to answere vnto these thinges which I haue spoken, go to, speake on a Gods name. 34 & 35. Surely I am out of all doubt, that whosoeuer is wise in deed, will approue and like of that which I sayd when I reproued Iob for speaking foolishlie and without vnderstanding.

36. *O my father, Job shall euen for euer be tried for* (these his) *aunswers* (which are common) *amongst wicked men.*

37. *For he addeth impietie vnto his sinne, and clappeth his handes amongst vs, and multiplieth his words against God.*

36 Neither would I haue thee to think, Iob, that I speak these things either thorough hatred of thy person, or to the ende to adde affliction vnto thy miserable and afflicted estate; nay I rather, beeing a young man, doe esteeme and account

of

of thee, as or my father. But this, my father Iob, know for a certaintie, that thou art so farre from receiuing anie comforte at all at Gods handes, by these thy answeres, which indeed would better beseeme wicked and prophane men, then such a one as thou art; that contrariwise, hee will not cease dailie more and more to bring thee vnder and trie thee, to the end thou maiest better learne how to knowe him, and thine owne selfe. 37 For if thou goest on forwarde, as thou hast begun, thou shalt be found guiltie of a moste heynous crime, not for that thou werte simplie negligent in doing thy dutie, but because thou diddest vse thy tongue too lauishlie in speaking such things, as tended to the great dishonour of God.

¶THE SVMME AND ORDER of the 35. Chapter.

Elihu had before blamed Iob, for that he seemed to complaine of God, as dealing vniustly with him. But now he laieth an other thing to his charge, for which he taketh him up verie roundlie in the second and third verses: namely, because hee in denying that the vprightnes of his life, had beene anie whit more auaileable to him, then if he had liued wickedlie: and also going about hereby to proone and confirme the same, for that manie beeing wrongfullie oppressed, and flying vnto God for succour, neuertheless were not heard. Chap. 9. vers. 22. and 10. vers. 15. and 30. vers. 20. in so doing I say, did nothing else but make him selfe as being without all right and reason afflicted, more iust then God, who thus vniustly afflicted him, and who moreouer would not heare the cries and complaintes of them, that were in tribulation and miserie. And although we must needes confesse that Iob, as a man not onely ouercharged with the greatnes of his torments, but also of his accusers, as it were powring oile into the fire, verie much vexed and disquieted, vttered manie thinges, amiddest his lamentations, while hee laboured earnestlie to confute his friendes false and slaunderous accusations: for which hee might worthilie bee

reprooued: yet it neuer came in his minde to charge God with iniu-
stice, much lesse to giue forth in wordes, that hee vvas more iust
then God: vvhich double blasphemie most horrible to heare if it
had been wroong from him, doubtles Satan and not Iob should haue
caried away the victorie in this conflict. Neither surely could this
rightlie be gathered out of Iobs wordes, how hardlie soeuer they were
spoken, if a man doe not stand vpon the strict forme of wordes, but
fauourably weigh the intent and meaning of the speaker: forasmuch
as Iob reasoneth not of those things which happen after death,
but onely of the prosperous or vnhappie estate of this life, denying
and that rightly, that vve are hereby to iudge of the loue or hatred
of God, or of anie mans honest or dishonest life: neither yet did hee
stand in defence of his owne righteousnes against God, but onely ap-
pealed to God, as a most wise and a iust iudge, against those false ac-
cusations which were laid against him. Elihu therefore reprooued
Iob with greater austeritie then became him; neither trulie doeth
he soundlie and substantiallie enough confute those things, which
he falsely gathereth out of his speech. For bee it that Iob complayned
of God as beeing vniust: whether generallie, for that without anie
respect or difference he striketh as well the godlie as the wicked, or
particularlie as touching him selfe: for that the integritie of his life
past had nothing at all profited him: yet was this answer of Elihu
sufficient, to say, that God is not a debter to men bee they neuer so
godlie & virtuous, as if he had receiued any benefit at their handes?
Now doubtlesse it is not. For this principle still standeth in force,
that it is agreeable to the nature of God to take pleasure in good
men and to crowne them with his fauourable blessings, and on the
contrarie side to hate and punish those that are euill, though he nei-
ther receyue profit by the one nor damage by the other: from which
principle not being rightlie vnderstood all this controuersie between
Iob and his accusers tooke its beginning. So then Elihu in the
5.6. & 7. verses, either answereth not to the purpose, or else chan-
ging the state of the question, laieth an other thing to Iobs charge,
to wit, that he in such sort complained how hardly he was delt with-
all, and how there was no regard at all had of him, as if for some
benefite he had made God greatlie beholding to him: such as at this
daie is that absurd doctrine vvhich the Romish sophisters haue set
abroach concerning merite of congruitie, and merite of condignitie.
Last of all vvhereas afterward in the 9.10. 11.12.13. verses, ma-

king

king answere to that other part of Iobs complaint, namely, that God heareth not alwaies such as are distressed and in miserie when they crie vnto him for helpe and succour, hee auoucheth the whole cause thereof to bee in the prayers of them that crie, as not beeing made with such faith and deuotion as they ought; hee doeth not altogether remooue this difficultie and doubt. For it is manifest by infinite examples both of former ages, and also of these times, that the prayers of holie men, such as turne vnto God with an vnfeined heart, are not alwaies hearde, eyther because they know not vvhat they aske; as we may see in the 20. Chapter of Mathew. verse 22. and Luke 9. 55. or because God hath otherwise decreed with himselfe, as Ezech. Chap. 14. vers. 14. or else because it is not good for them, as 2. Corinth. Chap. 12. vers. 9. Then followeth a double conclusion, the one verie wise and true in the fourteenth verse, the other in the 15. and 16. verses ouer harde and rigorous, and contrarie to the purpose and counsell of God in that point, who suffered Iob, not for his punishment (howsoeuer there was not wanting in him, as neither in the best man that liueth, which he might if it had so pleased him, haue punished with eternall destruction) but for his triall and good, thus to be handled of Satan.

CHAPTER XXXV.

Vers. 1. *Eliu moreouer answered and said.*

2 *Doest thou account this for right,* (that is, to be well and rightlie spoken) *my iustice is in comparison of God* (that is, greater then the iustice of God.)

3 *For thou hast saide,* (that is, thou hast asked the question) *wherein* (it) *doth profit thee* (saying) *what fruite doe I reap* (thereby) *more then by my sinne?*

1. & 2. Bildad spake moreouer and saide: That I maie let passe other thinges, wilt thou also defend that thou hast done well in vttering such speeches, which cannot be true, but it must of necessitie follow that thou thy selfe art iust

iuſt, and that God is vniuſt? 3 When as, forſooth, thou didſt complaine that this thy iuſtice, whereof thou ſo much vaunteſt thy ſelfe, hath not beene any thing availeable to thee vſing theſe or the like words, Wherein is my condition any better, then if I had liued wickedlie?

4 *I will anſwer thee thy talke, and thy companions with thee.*

And as for mee, I want not good and ſubſtantiall reaſons to confute both thee ſpeaking in this manner, and alſo thy friends, who in this point haue fitlie to the purpoſe anſwered nothing at all.

5 *Looke vnto the heauen, and behold the cloudes, how much higher* (they are) *then thou.*

6 *If thou haſt ſinned, what ſhalt thou doe againſt him? & if thy wicked deedes haue beene many, what ſhalt thou doe to him?*

7 *Iff thou be righteous, what haſt thou giuen vnto him, and what hath he receiued at thine hand?*

8 *Thy wickednes may hurt a man as thy ſelfe,* (that is, him that is a man as thou thy ſelfe art) *and thy righteouſnes* (may profit) *the ſonne of man,* (that is, a man.)

5 Whence proceedeth this boldnes, ſo preſumtuouſlie to call God as it were to reckoning touching expences and receyts. I pray thee, looke vp vnto the heauens, how much higher they are then thou, that thou maieſt know, what great diſtance there is betweene him and thee, who is by infinite degrees higher then all the heauens. 6 Whether thou haſt ſinned, thou haſt not done anie thing, whereby anie hurt or dammage may redound vnto him; and howſoeuer thou heapeſt ſinne vpon ſinne, hee ſhall not be one iotte the woorſe: 7 Or whether thou haſt liued vprightlie, thou haſt not giuen anie thing to him, neither hath he taken any benefit at thy handes, for which he is beholding to thee. 8 For thy wickednes can not hurt God at all, but onely him, who is a man as thou thy ſelfe art: and contrariwiſe one mans virtue and integritie maie profite an other man.

9 *The mightie cauſe them that are oppreſſed to cry by reaſon of the greatnes* (of their oppreſſion) *and to cry out becauſe of the arme* (that is, the violence) *of the almightie.*

10 *But*

10 *But none saith, Where is God my maker, who giueth songes in the night:*

11 *Who teacheth vs more then the beastes of the earth, and giueth vs more vnderstanding then the foules of the heauen.*

9 Nowe as touching the other part of thy complaint, out of which again it must necessarily be gathered, that God dealeth iniuriously with iust and vpright men, in that he doth not so much as heare them, when as, being oppressed by those, who are mightier then them selues, they call and crie vnto him, so farre is he from helping and defending them of his owne accorde. I confesse indeede, that the number of them is not small, who, (through the violence of such, as abusing the power and riches which God hath giuen them, are delighted with nothing more, then with wrong and oppression) suffer so great and so manifolde iniuries, that they are compelled to crie, yea, and to crie out aloude for helpe and succour. 10 But if any of them be not heard, they are not to blame God but them selues, (and see whether thou mayest not rightly be accounted of this number.) For true it is, that they crie with open mouth, but they doe it being constrained by the burden and greatnesse of their griefe, and not in any reverent regarde of the maiestie of God: neither doe they quietly yeelde and submit them selues to their maker: and yet notwithstanding it is he alone that in extreeme darkenesse and miserie giueth cause of reioysing to them, who religiously call vpon him, and with a godly and faithfull minde flie vnto him for succour. 11 Neither hath he created and indued vs onely with that nature, which may teach vs to be touched with a sence and feeling of those thinges which are hurtfull: (for this is common to vs with the beasties of the fielde, and with the foules of the ayre) but he hath moreouer adorned our mindes both with vnderstanding, whereby we may knowe God, as also to feare and honour him: and also with reason, to discerne and foresee the causes of thinges, to finde out fitte remedies for all greevances, and wisely to vse them for our owne benefite and commoditie.

12 *Then they crie, but he heareth them not* (crying out) *for the pride of the wicked.*

13 *Surely*

13 *Surely God will not heare falshoode, neither will the Almightie looke vnto that* (that is, he will not regarde and favour that.)

12 This then is the cause, why they suffering wrongs at the handes of wicked and vngodly men, are not heard, howe loude soeuer they crie: because they neither crie vnto him, whome onely in such straightes they ought to call vpon, nor yet in such manner as they ought, & as it becommeth them.

13 But howsoeuer these men, not crying with a true and sincere affection, are therefore not heard: yet shall God neuer be found to haue favoured those oppressours, or any way to haue liked and allowed of their oppression, as the ende doeth alwayes prooue.

14 *Although thou sayest* (that) *thou seest him not,* (yet) *there is iudgement with him. Therefore trust thou in him.*

Yea, sayest thou, but I doe not see him. I grant. For doubtlesse the eye of man can not beholde him, neither doe these thinges foorthwith appeare, which God hath prepared for the wicked, and which he will at the length, when he seeth his time, most iustly bring vpon them: yet can it not be denyed, but that all right & iudgement is in Gods hands, from whome it neuer departeth. What then should let thee to lay aside these contentious complaints and outcries, and to put thy whole confidence in God, seeing that with him there is right and iudgement for thee against the accusations, which these men haue charged thee withall?

15 *But know nowe that his anger hath visited thee but a litle, neither hath he made any great inquisition.*

16 *But Iob vnwisely openeth his mouth, & multiplieth words without knowledge.*

15 But letting passe these manifolde brablings, of this one thing assure thy selfe, that this punishment, which God in his displeasure hath laid vpon thee, is verie small, and almost nothing in comparison of that, which he might iustly haue awarded against thee, but that he would not make any narrowe inquisition into thy doings: whereby it euidently appeareth, Iob, that thou hast vttered many thinges verie vnaduisedly, and the moe wordes that thou hast vsed, the lesse hast thou perfourmed the duetie of a discreete and wise man,

man, of a man, I say, of knowledge and vnderstanding.

THE SVMME AND ORDER of the xxxvi. Chapter.

ELihu continuing on his speech, and againe vsing a graue preface, in the first three verses setteth foorth Gods iustice, first of all as touching godly and vpright men, partly in defending them against the iniuries of the wicked, and powring out his blessings vpon them, vers. 5. 6. 7. partly also, if happily they haue gone awry, in recalling them by his fatherly chastisements and corrections, into the right way, except herein they be a les and hinderance to themselues: then secondly, he sheweth Gods iustice in destroying the wicked, which doe not suffer themselues to be made better by his corrections, and this he doeth vnto the ende of the 15. verse. which thinges indeede are verie truelie and wiselie discussed: howbeit Iob was not nowe to learne them, neither had he needed to haue bene put in minde thereof, vnlesse the greatnesse of his griefe had caryed him some times, as it were, beyonde himselfe. For he hath no lesse gravely handled these points, yea, he hath more fullie and substantiallie reasoned of Gods iustice and prouidence, as in diuers other places, so especially in the 27. Chapter. Neither doubtlesse is there any man, vnlesse he be a plaine Epicure, which wil not confesse the same, which Elihu goeth about here to perswade Iob. Therefore the question was not properly touching this matter, which none would haue denyed, but whether all affliction which happeneth to man, and especiallie being so grievous and so sudden as this was, doeth at all times proceede from Gods wrath and displeasure conceiued against him, by this meanes either to bring the godly to repentance, when through their infirmitie they are fallen, or vtterly to destroy the wicked. And this doeth Elihu also avouch, and he doubteth not to accompt Iob in the number of the wicked and blasphemours, with whome God is displeased. But herein he differeth from Iobs former accusers, because they falsely surmised that God was thus angrie with Iob for his life paßed, but Elihu thought rather that God was offended with him for his speeches, being open and manifest blasphemies, vers. 16. 17. 18. and 16. Neuertheless, we haue before shewed that those sayings of Iob were otherwise to be vnderstoode, or at the least to be qualified

quallified and taken in the better parte: which thing God truely appearing and speaking out of the storme, according to his exceeding bountie and moderation, did him selfe afterwardes perfourme. which vnleße it had come to paße, Iob happily by this reproofe of Elihu, woulde haue become farre more vnpatient then he was before, and at length haue runne headlong into the same downefall, from which neuertheleße Elihu sought by all meanes to deliuer him. Therefore needes muſt we confeße, that Satan had none, (no, not Elihu truely being excepted) who did more helpe forwarde his purpoſe, in bringing Iob to deſpaire and open blaſphemie, then thoſe, who leaſt of all intended any ſuch matter, but rather the quite contrarie: ſuch is the craft and ſubtiltie of this our enemie. Thoſe thinges which followe in Elihu his ſpeech, doe declare howe wonderfully God alwayes prouideth for his children: ſo that this treatiſe, from the twentieth verſe to the ende of the 37. Chapter, is as it were, a gentle lenitiue of that ſharpe rebuke, which otherwiſe was likely to driue Iob beſide all patience. Moreouer it ſerueth verie fitly againſt thoſe immoderate complaintes of Iob, which cauſed him to vtter many raſh and vnaduiſed ſpeeches, in ſo much that Iob coulde not chooſe but acknowledge, that he had alreadie gone too farre in ſeeking out the reaſon, why God ſhoulde in this ſorte deale with him: whereas he ought, as he had begunne, rather to haue reſted contented with that, which Gods will and pleaſure was to worke vpon him, then thus narrowly to haue ſearched out the ſecrets of Gods wiſedome, which is alwayes accompanied with his iuſtice, and which he him ſelfe had before confeſſed, thorowout the eyght and twentie Chapter, to be farre aboue the reach and capacitie of man. Nowe this I dare ſaye, that there is not extant any Poeme either of the Greekes or Latines, which may be compared with this ſtately eloquence in deſcribing thoſe naturall effectes, which are cauſed in the aire, and for the ſame cauſe are of the Philoſophers called meteors, or aërie impreſſions, as namely, cloudes, raine, haile, ſnowe, thunder, lightning, and ſuch like, whereof Elihu diſcourſeth verie grauelie and learnedly, as you ſhall heare in this and in the next Chapter.

CHAP.

CHAPTER XXXVI.

1 *BVt Elihu proceeded and saide.*
2 *Stay for me a litle, and I will shewe thee, that I haue yet to speake on Gods behalfe.*
3 *(But) I will fetch my knowledge afarre off, and will attribute righteousnesse vnto my maker.*
4 *For surely my wordes are no vntrueth, thou hast with thee one, that is syncerely affected.*

1. and 2 Nowe when Iob seemed to put foorth himselfe to make answere to those thinges, which Elihu had hitherto spoken, Elihu neuertheless holding on his talke, I pray thee, saith he, forbeare and suffer me a while, for I haue yet many thinges to speake in the defence of Gods iustice. 3 My argument shall be drawen from those thinges which are not neere at hande, but farre fetched, and by great distaunce remooved from vs, by which the praise of iustice which is due to God our maker, may be ascribed and giuen vnto him. 4 And hereof I would haue thee be assured, that I wil not vtter any thing, but that which is most certenly & vndoubtedly true, & that here he is in thy presence, who as he thinketh not that which he thinketh without good reason, so wil he in like māner lay open his whole mind vnto thee faithfully & sincerely, without al faining or dissimulatiō.

5 *Behold, God (is) mightie, and yet being mightie and valiant of courage, he doeth not despise (men.)*
6 *He giueth not life to the wicked, but he giueth iudgement to the afflicted.*
7 *He withdraweth not his eyes from the righteous, but (they are) with Kings in the throne, where he placeth them for euer, and they are exalted.*

5 And not to vse many circumstances, loe, this in briefe is that which I would haue thee vnderstād. True it is that God is a most mighty God, but yet he is no lesse gentle and gracious, then strong and couragious, forasmuch as he doeth not despise men. 6 He is also most iust, in that he fauoureth not the enterprises of the wicked, but doeth right and

iustice

iustice to such as are afflicted. 7 His eyes doe alwayes watch ouer the righteous, he exalteth them, & setteth them with kings in the throne of maiestie, neither doeth he cast them downe & take this honour from them, vnlesse by some great and vrgent cause he be mooued thereunto.

8 *But if they be bounde in fetters, and taken in the cordes of (some) affliction,*

9 *Then doeth he tell them of their doings, & that their transgressions are waxed strong.*

10 *And he openeth their eare to discipline, and saith (vnto them) that they returne from iniquitie.*

11 *If they doe heare and obey him, they shall ende their dayes in good, (that is, in prosperitie) and their yeeres in pleasure.*

12 *But if they will not obey, they shall passe by the sworde, and shall die without knowledge.*

8 But if it so happen, that affliction lay holde on the righteous, wandring, as they are men, out of the right way, & that they are therewithall hampered, as it were, with a paire of fetters: 9 yet notwithstanding God is so farre from reiecting them for this cause, that contrariwise he doeth euen then open the eyes of their mind, to the ende they may most earnestly consider with them selues, what they haue committed, as also learne howe farre they haue gone astray. 10 Euen then, I saye, he pulleth them by the eare, and warneth them to amende their life, and speedily to turne backe from their iniquities. 11 Who if they shew them selues obedyent vnto God, and listen to his warnings, they shall passe the rest of their life in aboundance of all good thinges, and shall ende their dayes with ioye. 12 But if they shewe them selues stubburne and disobedient, they are straightway deliuered vp to the sworde to be slaine, and because they refused to knowe G O D, speaking vnto them, therefore shall a miserable destruction come vpon them.

13 *The impure in heart heape vp wrath, neither doe they cry (to God) when he bindeth them.*

14 *Their soule shall perish among the boyes, their life (I say) among the buggerers.*

15 *(But) he deliuereth the needie in his povertie, and openeth their*

their eare to trouble.

13 But as touching thoſe, who not of humane frailtie do offend, but are with a miſchieuous minde, and with moſt impure affections of the heart, caried vnto all kinde of wickednesse: by how much the more ſuch men defile and diſteine them ſelues with ſinne, by ſo much the more doe they cauſe the heauie wrath of God to fall vpon them, ſo that they ſhal not ſo much as haue the grace to cal and flie vnto God, when they are in trouble. 14 Therefore, as accurſed before God, they die, and are reckoned among thoſe moſt impure young men, whoſe youth beeing ſpent in all filthineſſe and vncleaneſſe, was ſubiect to that moſt abhominable luſt, which is not to be named. 15 But contrariwiſe, God doth deliuer the needie euen in their diſtreſſe, foraſmuch as in the very time of their trouble, he doth by nipping and twitching them, as it were, by the eare, put them in minde of their duetie.

16 *And certenlie he had remooued thee out of the mouth of the ſtraights (*into*) a broad place, wherein are no ſtreights, and the reſt of thy table (*that is, thoſe things which are placed and ſet on thy table*) had beene) full of fatte (*that is, full of delicates.*)*

17 *But (*thou*) art full of the iudgement of the wicked, & (*therefore*) iuſtice and iudgement doe continue.*

18 *Surelie (*it is*) wrath: (*take heede*) leaſt with ſtrokes it take thee away: neither ſhall the greatnes of the price of redemption help the to decline (*that is, to eſcape.*)*

19 *(*For*) will he regard thy riches? not gold, nor all the ſtrength of power.*

16 And trulie, Iob, it is out of al queſtiõ, that if thou haddeſt gone this way to worke, God would haue pulled thee out of the iawes of theſe ſtreights, and long ago haue led thee forth into a moſt leuell and plaine ground: yea, he would haue reſtored thee again to all thy wealth, making thy life to abound in all good delights and pleaſures. 17 But thou haſt taken a quite contrary courſe, thou haſt ſo behaued thy ſelfe in reaſoning with God, that it is too manifeſt, how guiltie and worthie thou art of that iudgement, which God is wont to laie vppon heynous offendours. And hereof it commeth to paſſe, as thou thy ſelfe ſeeſt, that that iudgement which hee moſt iuſtlie hath giuen vpon thee, doeth ſtill ſtand and re-

maine immooueable. 18 Certenlie the wrath of God, doth in this thy calamitie moſt manifeſtlie ſhew it ſelfe. Beware leaſt he double his ſtrookes, and beat the to peeces for thy diſobedience and ſtubburnneſſe: neither let any raunſome for thy deliuerie, be it neuer ſo great, put thee tn any comfort or hope of eſcaping. 19 For will hee, think you, make any account at all, or once ſo much as looke at the greatnes of thy wealth? No verilie, there is no place here left, no not for the fineſt gold that can be gotten, neither is any power or ſtrength, how mightie ſoeuer it be, able to ſtaie and appeaſe his anger.

20 *Neither let it diſquiet thee in the night, how people are deſtroied out of their place.*

I heard thee, Iob, reaſon very grauelie concerning the vnſearchable wiſedome of God, in the gouernment of the whol world, and eſpeciallie in all thoſe things which happen vnto mankinde. Which if it be ſo, why haſt thou not rather without any more adoe, reſted thy ſelfe vpon Gods prouidence and hidden wiſedome, then thus with a troubled and diſquieted minde lamented thine owne caſe, and depriued thy ſelfe of ſleepe in the night ſeaſon, while thou buſieſt thy head in ſearching out the cauſe, of this thy ſo ſudden miſfortune? For God, ſo often as it pleaſeth him, deſtroyeth euen whole countries, people, and nations, in ſo much that, whereas euen now they ſeemed to be in happie and flouriſhing eſtate, by and by they are cut downe, and come to nothing.

21 *Beware that thou turne not thy ſelfe vnto vanitie: for thou haſt choſen this rather then affliction.*

Beware, I ſay, that thou doe not wilfullie caſt thy ſelfe into this vaine and troubleſome cogitation, wherein, I know not vpon what froward and ſiniſter iudgement, thou haſt rather choſen to torment thy ſelfe, then to continue conſtant & patient, as thou hadſt begunne, in bearing this thy calamitie & affliction.

22 *Behold God in his ſtrength is aboue all: is there any teacher like to him?*

For loe, God in ſtrength farre ſurmounteth all thinges whatſoeuer: and in knowledge, who may be compared with him?

23 *Who*

23 *Who hath appointed to him his way? and who shall say vnto him,* (This or that) *hast thou done wickedlie?*

Who, I pray thee, hath giuen him in charge to doe this or that? and who is he, that will stand vp and accuse him of any one thing, which he hath done amisse?

24 *Remember that thou magnifie his works, which men behold:*

25 *And which all men see,* (which) *men* (I say) *beholde a farre off.*

24 Now then, to what purpose doest thou thus torment and spend thy selfe in searching out the secrets of the almightie? Farre better were it for thee, to consider the visible workes of God, how excellent, how wonderfull, how profitable they are, that therein thou maiest acknowledge and set forth the great power and goodnes of the Creator. 25 Forasmuch as these lie open to euery mans view: we can no sooner open our eyes, but we must needes behold them, neyther are they hidden from men, though otherwise, they be verie farre distant from them.

26 *Behold God* (is) *great, neither doe we know him: neither can the number of his yeares be searched out.*

Now hauing, according to that small abilitie which is in vs, attained to the knowledge of those things, which he hath either spoken or done, behold we must, euen euery one of vs confesse, that his power and greatnes is infinite, and that in respect thereof, he cannot be contained within the narrow compasse of mans vnderstanding: and forasmuch as he is eternall, it is not possible by any arithmeticke to count the number of his yeeres.

27 *For he extenuateth the drops of water, which poureth forth raine according to the vapour thereof,*

28 *Which the clowdes doe drop, and send downe aboundantly vpon men.*

27 For he it is (that I may beginne with those things which fall out dailie,) who by little and little deuideth the drops of water, so that the raine beeing thus dissolued, poureth downe vpon the earth according to the proportion and greatnes of the vapoure, vvhereof is it made. 28 The clouds send it forth by drops & it faleth together from them in great abundance vpon men.

29 *Moreouer can (any man) know the spreadings of the clowdes: and the noise of his tabernacle.*

30 *Behold, he spreadeth his light vpon them, (that is, vpon his clowdes) and coūereth the rootes of the sea.*

31 *For hereby he (both) taketh vengeance of the people, & also giueth foode aboundantlie.*

32 *In the palmes of his handes he hideth light, and giueth ie a commaundement, as touching that vvhich is meeteth vvith all.*

33 *The tumult thereof sheweth this: emulation (and) anger against that vvhich riseth vpward.*

29 Moreouer is there any one, who knoweth the lightnings, which are cast abroad hither and thither out of the cloudes: or those sounding and ratling thunders, which come forth of his tabernacle? 30 For, loe, he shineth vpon the cloudes aboue, with his light and brightnesse, and with the same cloudes he ouershadoweth and coūereth the outmost parts of the sea beneath. 31 And these are the things, by which God iustlie plagueth and punisheth some people, and blesseth others by giuing them the fruits of the earth in great aboundance, for their bodilie sustenance. 32 Hee also holdeth within the palmes of his handes, as it were, the raines, by which he ruleth that glistering lightning, and giueth charge, where and how it shall encounter with another cloude, which commeth violentlie against it. 33 Of this thing may be a sufficient witnesse, the great noise and ratling which is forthwith heard, while, as it were, vvith a certein emulation and anger, the one cloud striueth against the other for the masterie, that vvhich is lovver, seeking to ascend and goe vpvvarde, and that vvhich is higher, hindering the passage and repulsing the same vvith great force and violence.

¶ THE SVMME AND ORDER of the xxxvii. Chapter.

THe former part of this Chapter vnto the 14. verse, wholie agreeth with the end of the Chapter goeing before. Afterwarde

Elihu

Elihu by little and little draweth to a most wise conclusion, bringing Iob to this point, that as the wisedome of God, in these dailie and ordinarie workes of nature, doeth farre exceede the reach and capacitie of man. so he should much more, consider the same in this grieuous calamitie which was befalne him. And forasmuch as he could not come to the knowledge of any other secondarie and middle causes, he should rather adore and reuerence the secret counsell and purpose of God herein, then labour in vaine, and without any profit at al, to torment him selfe in searching out that which is not possible for any man to vnderstand. Which argumens, God himselfe doeth at large most trulie and deuinelie prosecute, in the foure Chapters following.

CHAPTER XXXVII.

Verf. 1. *Therefore at this my heart is astonied, & leapeth out of his place.*

2 *Harken vnto the ratling of his voice, and the noise that goeth out of his mouth.*

3 *He directeth it vnder the whole heauen, and his light (is) vppon the vttermost parts of the earth.*

4 *After it, a voice roareth, he thundreth with the voice of his highnes, neither doth he deferre them, when his voice is heard.*

1 VErily I cannot so much as once thinke of these things, but that my heart panteth within me, as if it vvould presentlie leape out of my bodie. 2 Hereof all you shall beare me vvitnesse, vvho giue good heede to the sounde of gods thundring, and to the roaring, as it vvere, of his mouth, vvhich maketh so horrible a noise, & is heard farre & neere. 3 & 4 That roaring, I say, vvhich resoundeth and ringeth in the aire all abroad, according as it is directed to this or that place vnder the heauens: and the lightning, the brightnesse vvhereof reacheth vnto the farthest part of the earth, and vvhich is no sooner seene, but that straightvvay followeth that roaring voice: vvhich ratling noise of the thunder is doubtlesse, an argument of the great povver and maiestie of god: neither doth the thunderclap come long after the lightning, vvhen it is in such place vvhere it may be heard, but he

maketh the one to bee, as it were, the forerunner of the other.

5 *God thundreth maruelously with his voice, he worketh great things and we know them not.*

Now then it can not be denied, that this voice of God is verie woonderfull: but hee doeth other thinges also no lesse marueilous then this, yea such, as our slender vnderstanding is not able to conceiue.

6 *For he saith to the snow, Be thou vpon the earth, and to the showre of raine, and to the stormie showre of his power.*

7 *With the hand of euery man hee shutteth vp* (that is, hee maketh all men to shut vp their dores, and to keepe within their houses without comming abroad) *that they may acknowledge all their workemen.*

8 *And the wild beastes enter into their dennes and remaine in their caues.*

6 For hee it is, who no sooner speaketh the worde, but the snowe commeth downe like flockes of wooll and couereth the earth, as also at his commandement the raine eyther droppeth out of the cloudes in small quantitie, and is called a showre: or falleth with greater violence and more aboundance, which we call a storme. 7. When the cuntrie man hath espied it, he resorteth homeward as fast as he can, hee carefully shutteth vp his dores, and counteth the number of his workemen at leysure. 8 The wilde beasts betake them to their dennes, and abide within their caues and lurking places.

9 *The vvhirlewinde commeth out of the inward parts,* (that is, from the South) *and the colde from the North winde.*

10 *By the blast of God,* (that is, by his owne blast, or by that which he raiseth and ruleth,) *he giueth yce and the bredth of the water* (is) *in a narrow roome.*

9 At his commaundement sometimes the South winde gathereth cloudes, whereof ariseth a tempest: sometimes the North winde scattereth and disperseth them, and so maketh colde. 10 At his becke a blaste commeth foorth, which causeth frost, and the waters howsoeuer before they flowed and runne out in breadth, are drawne vp into a narrowe compasse, and are harde compact together. 11

Moreouer

11 *Moreouer hee wearieth the cloudes with watering, and scattereth the cloudes of his light.*

12 *And they by his cunning are turned about by a circuite,* (that is, in a round compasse or circle) *that they may do what soeuer he commandeth them vpon the face of the earth.*

13 *Whether for a scourge, or for his lande, or for his bountifulnes, he maketh it to be found.*

11 Moreouer hee sometimes emptieth the full cloudes and maketh them barren, by watring the earth with the showres that fall from them: at other times againe he doth quite contrarie, dispersing the cloudes, vvhich were readie to send foorth lightning and tempest. 12 Neither are these cloudes caried vp and downe in the aire by anie wandring and vnconstant motion, but they are, as it were by certaine engines of almightie God, turned about at his owne pleasure, when and where hee thinketh good to vse them, to doe whatsoeuer he commandeth to bee done vpon the face of the earth. 13 Whether by this meanes hee hath purposed iustlie to punish men for their wickednesse, or to make the earth fruitefull, where he will shew his fauour and louing kindenesse: or else hath caused them to appeare for thee good and benefite of his children.

14 *Harken vnto this, O Iob, stand, and consider the wonders of the mightie one.*

Now surely, Iob, if thou bee wise, withdrawe thy minde from all other cogitations, which haue caried thee out of the right waie I knowe not whether, and giue eare to that which I speake, neither doe thou thus torment and grieue thy selfe, but with a quiet and setled minde consider with mee those woonderfull workes of the almightie: by vvhich thou shalt learne, howe to behaue thy selfe in this thy miserie, bee it neuer so grieuous and seeme it neuer so intollerable.

15 *Doest thou know in what place to dispose them, and to make the light of his cloud to shine?*

16 *Doest thou know the iust weight of the cloudes, the woonders of him that is perfit in knowledge?*

17 *And how thy garments are warme, when hee maketh the earth quiet from the South.*

18 *Hast thou stretched out the heauens with him: (*and*) that firme (*bodie*) like to a molten glasse.*

15 This calamitie, whereunto thou art fallen, & wher-vvith thou findest thy selfe so much grieued, because thou canst not finde out the true cause thereof, is as it vvere an obscure and darke cloude ouershadovving the light of the sunne, vvhich began to shine bright vpon thee: vvhy doest thou not here make vse of that, vvhich thou seest daily with thine eyes? For art thou the man, that knowest in vvhat places and in what order euerie cloude is to be set? Canst thou scatter the cloudes vvherewith God doeth ouershadovv the earth? Canst thou cause the sunne to shine, or make faire weather vvhen it pleaseth thee? 16 Doest thou knovve in what vveight and measure the cloudes hang in the aire? and is thy minde able to conceiue, what miracles God there worketh, God, I say, vvho most perfitely knoweth all things? 17 And that I maie come yet a litle neerer vnto thy selfe, canst thou tell mee vvhence commeth so sudden a change, that so soone as the South vvinde ceaseth to raise vp tempests vpon the earth, there follovveth by and by such calme and hote vveather, that thou canst not abide the heate of thy garments? 18 Finallie, vverte thou present vvith God, vvhen hee spred the heauens like a curtaine, beeing compact of a firme and sound matter, no lesse cleare then the cristall, or as a smooth and polished glasse of pure and shining steele?

19 *Tell vs what vve shall say vnto him: we will not addresse our selues to speake because of darkenes.*

20 *Shall it not be told him, if I speake? if anie man shall speak he shall be swallowed vp.*

If thou still continue obstinate, and thinke that God is to bee spoken vnto, concerning these matters: goe too, teach vs vvhat wordes wee shall vse vvhen wee come before him, that herein wee doe not rashly and vnaduisedly take anie thing in hand. For trulie if the case vvere our ovvne, vvee in no vvise durst attempt to put foorth any such speech, no not in secret when vve are alone by our selues, and vvhen vvee lie hidden as it were in darkenesse, so that none can behold vs, much lesse before his tribunall seate. 20 For vvhat

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can I speake so secretlie, but that he will come to the knowledge thereof? and who shall open his mouth to reason with him, but that he shall be swallowed vp in destruction?

21 *And now that shining light which is in the skie, is not seene, but the winde passeth and clenseth it.*

22 *From the North shall come golde. In God there is light, which is greatlie to be feared.*

21 And surely Iob, thy state and condition at this present, is not much vnlike. For the heauens doe not now shine vpon thee, but rather on euerie side are ouercast with miste and darkenesse. Neuertheless, there is a winde, with the blast whereof the cloudes vanish awaie, and the sunne shineth againe in his strength. 22 To thee, I say, a light shal arise more bright then anie golde, the North winde, which causeth faire weather, shall blow vpon thee. But alwaies remember this, that the light of God which shineth in all his workes is rather with trembling to bee reuerenced, then with curiositie to be searched into.

23 *The almightie! we can not finde him out; he is great in power and iudgement, and aboundance of iustice: neither doth hee oppresse anie.*

24 *And therefore he is to be feared of men: (but) he seeth not all wise in heart.*

23 And that I may shut vp al in few wordes, the almightie is not within the reach and compasse of mans vnderstanding, being no lesse perfite in iustice and equitie, then mightie in power: vvhich power he neuer abuseth to violence and oppression: and therefore of dutie men ought to feare and reuerence his maiestie: but he findeth not all wise, whom he beholdeth here vpon earth

¶ THE SVMME AND ORDER of the 5. last Chapters of this booke.

Hitherto wee haue heard Elihu, though somewhat too seuere, yet a necessarie censor, sent before by the prouidence of God, to call Iob, who was verie much growne out of patience through the vn-

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iust and slaunderous accusations of his friendes, by his graue and wise reasons, from the defence of his owne vprightnesse to more moderation in this behalfe. Him doth almightie God immediatlie follow appearing of a sudden beyond all their expectations, who prosecuteth the same argument, which was begunne by Elihu, but so, that it doeth moste cleerely appeare, what infinite difference there is betweene the speeches of holy men directed by the spirit of God, and the speech of God him selfe, whether you respect the matter or the worder. And first of all wee are not to imagine of God in this place, as brought in some poeticall tragedie appearing, as it were, out of an engin deuised for that purpose. For the whole naration testifieth, that this is a true storie of things done indeed, and afterward faithfully recorded & set downe in writing by some holie man being inspired of the holie ghost, whom some of the Iewes affirme to haue beene no other, then Moses himselfe. And to speake truth this history cannot be referred more fitlie and rightly to anie other time, then to that, wherein the Idumæans flourished, the Israelites liuing in thraldome vnder the Egyptians. But wee knowe, that Moses liued fortie yeares among the Madianites, where hee might easilie come to the knowledge of these things, as being not done farre from thence, & it may seeme not vnlikely, that as he wrote his first booke called Genesis *by inspiration from God, so likewise this excellent historie. Nay it is manifest, that in those times, God vsed manie waies extraordinarilie to appeare vnto the fathers, as wee may see in the histories of those times, and long after: neither can it bee doubted, considering the speeches and disputation throughout this wholl booke, but that the true knowledge and worship of God did euen then flourish among the Idumæans. And here hee is saide to haue spoken out of the storme (for I had rather interpret it so then a whirlewinde) to testifie thereby his heauenlie maiestie, as in the* 1. *of Sam. Chapter* 12. *verse* 17. *whether it were suddenlie raised, while Elihu was yet speaking, (for hereunto some referre that which Elihu sayeth in the former Chapter, verse* 2. Hearken diligentlie vnto the sound of his voyce, and to the noyse that goeth out of his mouth) *or else followed straight vvaie so soone as Elihu had made an ende of his speech, no man thinking of anie such matter. Whereby Iob had that graunted to him, vvhich amidst his former discourses hee had so often and so earnestlie vvished and*

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yet durſt never hope, that it woulde ſo come to paſſe, namely, that he might freely pleade his owne cauſe in Gods preſence before his tribunall ſeate. But in this place there are many thinges diligently to bee obſerued, for as much as hence wee muſt gather the ſpeciall fruite of this ſtorie. And firſt of all, we may heere beholde howe wonderfull is the providence of Almightie GOD, both in revealing his owne glorie, by ſo much the more clearely, by howe much the more Satan, and all Satans adherents either wittingly or vnwittingly endeavour to obſcure it: as alſo in excerciſing, but not forſaking, his children according to his will, which howe ſo euer it is often vnknowen, yet can it neuer bee vniuſt: and that which is more, in moſt mightily deliuering them, when their caſe ſeemeth to be deſperate and paſt all hope of recouerie. And farther, I pray you, what equitie and moderation doeth God vſe in theſe his reprehenſions. For whereas not one of them but had offended in the former diſputation: Iob by ſtanding too much vpon the defence of his owne righteouſneſſe, euen in the ſight and preſence of GOD: his friendes, in blaming Iobs former life without any iuſt cauſe, and in that they deemed amiſſe of the way and meanes, howe to diſcerne the hatred or loue of God towardes men, which God him ſelfe doeth in expreſſe wordes declare in the two and fortieth Chapter, verſe ſeventh; whereas, I ſay, they had all of them offended, howe mildely, howe gentlie, and with what fatherlie affection doeth he rebuke Iob: his friendes he taketh vp ſomewhat more roundlie, but hee receiveth them all againe into his favour? But peradventure you will ſaye, that he let Elihu goe without reprooving him at all, who neverthelefe had miſconſtrued diuers of Iobs ſpeeches, and tooke them in a farre other ſenſe, then Iobs meaning was, treading alſo, as it were, in the ſame ſteppes, in ſo much that he may ſeeme to haue altogether allowed of his accuſation. To this I anſwere, he was preſent of God, who ſetting before Iobs eyes that great and incomprehenſible maieſtie of God, might thereby aſſwage his intemperate moode, which without ſome ſharpe remedie woulde not haue relented. Notwithſtanding, this I ſay, that Elihu his ſpeech was ſo farre foorth approoved of God, as he had iuſtly found fault with Iob & his friendes, & had rightly and truely reaſoned againſt them, as touching the maieſtie of God, but the manner of his accuſation and reproofe was not allowed.

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For whereas Elihu had accused Iob, not onely for being bolde to enter into discourse of Gods gouernment, but euen as guiltie of blasphemie and impietie, and on the other side had so coldely and sparingly reprooved his friendes: yea, and had in some sort seemed to agree with them, that Iob was thus punished, for that God was angrie and highly displeased with him: God contrariwise doeth reprehende Iob rather with graue then bitter wordes, and as one, who had rather spoken vnadvisedy then wickedly: but he findeth greater fault with his friendes, not onely as iudging foolishly, but also perversly of the iudgements of God: and for that, as touching Iob, (whome he absolveth, being by them wrongfully condemned) they had spoken so confidently against the trueth, and falsely charged him with those crimes which he had neuer committed: neither is he reconciled vnto them but by Jobs meanes, making intercession for them. But why is nothing at all saide against Elihu? forsooth, both because he had not offended in the chiefe and maine point of all, as concerning Gods iustice, which he most rightly and religiously maintaineth, as also least any newe contention might growe, for making a finall ende whereof, he himselfe had vouchsafed to appeare. Furthermore in this historie, and especially in the conclusion thereof, as in a glasse more cleare then christall, are set out to our viewe, first in God, that singular loue wherewith he embraceth mankinde, and his vnspeakeable mercie towardes them that repent: then in Iob and his friendes, the infirmities euen of the best and wisest men, and that terrible conflict which they haue continually within them, as knowledge ioyned with ignorance, wisedome with follie, patience with impatiencie, hope with despaire, courage with cowardlineße, humilitie with pride, aptneße and willingneße to be taught with ostinacie and rebellion: yet Almightie God doeth at no time forsake these his champions, but in the ende doeth most bountifullie crowne his owne giftes in them. Last of all, God himselfe doeth in these foure Chapters lay open the knowledge of true naturall philosophie, together with the chiefe and principall ende thereof, to witte, that in these visible creatures we may behold the invisible thinges of God, so that in this onely respect, if there were nothing else, this booke is to be esteemed as an incomparable treasure, and daily to be read and meditated of vs. Now as touching these two beastes, the land Behemoth, *& the water* Leviathan, *both which God largely describeth in the* 40. *&* 41. *Chapters, those thinges which are spoken of* Behemoth, *do so fitly*

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and properly agree to the Elephant, that in my iudgement none needeth to doubt, but that he meaneth this beast and none other: and the Hebrues doe not vnfitly teach, that it is tearmed by the plurall number, as if you would say (beastes) because being indeed but one, it may for the huge bigneſſe thereof ſtande for many. Neither doe I doubt, but that in the 40. chapter, verſe 12. by the worde Zanav, *which is commonly taken for a tayle, ſo called, becauſe it is a parte ſticking out at the backe, is ſignified not the taile of the elephant, but his large ſnowte, which beareth the reſemblance of another taile, which truely as being proper to the elephant, and as hauing in this beaſt a moſt marueilous and neceſſarie vſe, might not in any wiſe be pretermitted in this deſcription. Nowe that by the* Leviathan *is not meant that fiſh which we call a whirlepoole, nor yet any other whale fiſh, but the Crocodile, that huge and terrible monſter of Nilus, (that I may let paſſe the other partes of his deſcription, and eſpecially his backe beſet as it were with little hillockes, being ſo hard that nothing is able to pearce them, and alſo the hard plates of his belly) it is hereby manifeſt, that among the whalefiſhes there is not one that beareth ſcales, nor yet any that hath necke, and one'y two, namely, the whirlepoole and that which is called* Orca, *are armed with teeth. Neither doeth that any whit derogate from the trueth of this my opinion, that in the 2. verſe of the 40. Chapter, mention is made of a tongue, which the Crocodiles want. For it is not ſayde, that the* Leviathan *hath a tongue, but it is there denyed, that he can be taken as the fiſhes, which with the hooke are caught and pulled vp by the tongue or iawes. And doubtleſſe to the Idumæans and people of the countries adioyning, being very farre diſtant from the deepe ſea, but neere vnto Ægipt, the kingdome whereof at that time flouriſhed, the Elephants and Crocodiles were as well knowen, as theſe vaſte monſters of the Ocean were vnknowen vnto them, which peradventure could hardly haue ſwomme in the Arabian goulfe.*

CHAP. XXXVIII.

1 *But the Lord anſwered Iob out of the ſtorme, and ſaid,*

AFter all this, the eternall God, who neuer forſaketh his children being in daunger, thinking that nowe he had long ynough ſuffred his champion Iob, to wreſtle with Satan

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and Satans ministers: and also foreseeing, that if Iob and Iobs three friends should take vpon them to make answere to Elihu, there would growe a newe contention: finally being willing, for the good and benefite of his Church in all ages, to decide this waightie controversie him selfe with his owne mouth: caused a great storme suddenly to arise as a witnesse of his devine Maiestie, and out of the same, first of all he spake vnto Iob, as touching that wherein he had offended, grauely and earnestly, but yet with a fatherly affection rebuking him after this manner.

2 *Who is this that darkeneth* (my) *counsels without knowledge?* (that is, with his ignorance.)

But what manner of man is this, who by howe much the more he searcheth in vaine into the depth of my counsels, neuer making an ende either of his complaints and lamentation, or of maintaining his owne righteousnesse, by so much the more intangleth both him selfe and others, with wordes full of follie and ignorance?

3 *Girde vp thy loynes like a man, I pray thee: I will demaund of thee, and declare to me* (such thinges as I shall aske thee.)

Goe to therefore, forsomuch as thou wilt needes dispute with me, shewe thy selfe a man, and seeing thou wilt take this course, girde vp thy loynes and come foorth, furnished with the best arguments that thou canst bring, and because thou hast left the choise free to me, my part shall be to demaunde, and thou prepare thy selfe to answere.

4 *Where wert thou when I established the earth? tell me* (this) *if so be thou doest vnderstand* (it.)

5 *Who limitted the measures thereof, if thou knowe it? or who stretched out the measuring line ouer it?*

6 *Whereupon are the foundations thereof set? or who laide the corner stone thereof?*

4 Where wert thou then, when I vnderlaide the earth as a sure and immooveable foundation to the worlde? tell me this, if thou canst. 5 And also howe I measured out the same, if so be thou knowe this likewise? and whether I vsed thy helpe and industrie, or any others in applying the measuring rule vnto it? 6 Vpon what proppes did I set such an infinite weight, and by whose ayde did I lay

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the corner ſtone, for the vpholding of ſo great a building? he that made the frame of the worlde, is not he able, Iob, to ſuſteine thee? He that created the worde, and faſhioned thee without thine owne helpe, doeth not he knowe howe to gouerne thee aright, except herein he vſe thy aduice and counſell?

7 Where wert thou) *when the ſtarres of the morning merily ſung together, and all the ſonnes of God reioyced?*

But if thou hadſt rather heare of thoſe thinges which are aboue, I pray thee, where wert thou then, when thoſe heauenly torches firſt beganne to ſhine, and ioyfully to daunce, as it were in number and meaſure, one after another, and when for this worke theſe bleſſed ſpirits with one accorde ſang praiſes vnto me?

8 *Who is he, that hath ſhut vp the ſea with doores, when it came foorth, being drawen out of the wombe?*

9 *Who made the cloudes, the couering thereof? and the darke miſt, the ſwadling bandes thereof?*

10 *Yea, I haue limitted my decree vpon it, and ſet it haue ſet barres and doores.*

11 *And I haue ſaid, Hitherto ſhalt thou come, and the ſwelling of thy waues ſhall ſtay*

8 But goe forwarde: let vs nowe alſo come to the great ſea: and here I will haue thee to conſider, who it was, that with certeine doores or gates did keepe in and ſhut vp the ſame, breaking foorth, as it were, out of the wombe, wherein it was firſt conceiued and bredde? 9 Who holdeth vp and faſteneth in the aire thoſe cloudes which doe couer it all ouer? who rolleth vp the ſame in thoſe thicke and myſtie vapours, as it were in ſwathing bandes? 10 Is it not I, who by an euerlaſting decree, which neuer ſhall be repealed, haue ſet downe and appointed boundes and limits, which, notwithſtanding the great rage & fury thereof, it ſhal neuer paſſe? 11 For I haue ſaid, euen to this place ſhalt thou come: beyõd which he ſhal not paſſe, but ſhal end his courſe, howe violently and loftily ſoeuer his waues are lifted vp.

12 *Haſt thou commanded the day light ſince thy dayes, (and) haſt thou ſhewed vnto the morning his place?*

13 *That it might take holde of the winges of the earth, and*

that

that the wicked might be ſhaken out of it?

14 *And* (that) *it might be chaunged as the clay of the potters and as it weare garments ſtand about it.*

15 *And from the wicked their light might be withholden, and the high arme be broken.*

12 And that I may yet againe carrie thee aloft, haſt thou, ſince the time that thou wert born, eſtabliſhed lawes for the light, when it ought to ariſe, and haſt thou giuen a ſigne vnto the morning, where ſhe ſhall firſt appeare? 13 That ſhe foorthwith caſt her beames, as it were ſo many fingers, vpon the vttermoſt borders of the earth, and that the wicked at the ſight of her are ſcattered, and dare not once ſhewe their faces vpon the earth? 14 That at her comming forth, the earth is changed, receiving newe formes without number of things viſible, euen as the clay is diuerſly faſhioned by the handes of the potter, with the which formes it is clothed, as it were with a garment of ſundrie and chaungeable colours? 15 Finally, that by the benefite of the light the wicked are taken ſhort, ſo that their proud enterpriſes come to nought, their courage is daunted, their oppreſſion ceaſeth, and them ſelues fall into deſtruction? doe all theſe things, I ſay, come to paſſe by thy meanes?

16 *Haſt thou entred into the bottomes of the ſea, and haſt thou walked in the ſecret partes of the gulfe?*

17 *Doe the gates of death lie open vnto thee, haſt thou ſeene, I ſay, the gates of the ſhadowe of death?*

What? haſt thou entred into the lowermoſt goulfes of the ſea, and haſt thou bene within the bowels of the ſame? 17 Haſt thou ſearched the depth thereof, which I may well tearme the pallace of death, and haſt thou ſeene thoſe ſhadowes, which are as blacke with darkenes as death it ſelfe?

18 *Haſt thou perceiued the breadth of the earth? tell vs whether thou knoweſt it all.*

19 *Which is the way where light dwelleth? and where is the place of darkeneſſe?*

20 *That thou ſhouldeſt receiue both the one and the other in the bounds thereof, and that thou haſt knowen the way of the houſe thereof.*

22 *(*Theſe thinges forſooth*) thou knoweſt, becauſe thou*

waſt then borne, and the number of thy daies is great.

18 Haſt thou diligentlie viewed the diſtance of the earth, as it lieth in breadth, and dareſt thou affirme that euery part and parcell thereof, is knowne vnto thee? 19 Knoweſt thou the manſion of the light, & the ſtation alotted to the darkeneſſe? 20 So that, thou canſt finde them both in their owne regions, where they abide, and bring them foorth by pathes, which are not known to thee? 21 Forſooth, Iob, thou knoweſt theſe things, for ſo much as thou wert then borne, when I made them, and appointed what order and courſe they ſhould keepe; and now alſo art very farre grown in yeeres.

22 *Haſt thou entred into the ſtore houſes of ſnow, & haſt thou ſeene the treaſures of haile?*

23 *Which I haue hid, for the time of affliction, and for the day of warre and battell?*

24 (Doeſt thou know) *what way the fire breaketh forth, ſcattering the eaſt winde vpon the earth?*

25 *Who deriueth the ſtirrowes of waters for inundations, and the way for the lightning and the thunder?*

26 *That it may raine vpon the earth, where there is not any man, and vpon the deſert, where is no man?*

27 *To ſatisfie the waſt and deſolate place, & to make the comming forth of herbes to bud?*

28 *Hath the raine a father? or who begetteth the droppes of dewe?*

29 *Out of whoſe wombe commeth the yce? and who breedeth the froſt of the heauen?*

30 *The waters are hid as a ſtone, and the face of the depth is froſen.*

22 & 23 But foraſmuch, as thy vnderſtanding cannot ſo eaſilie reach vnto theſe higher, and theſe lowermoſt partes of the world; peraduenture thou art better acquainted with thoſe things, which are done neerer in the ayre, as alſo which euerie man may behold here vpon the earth. Thou haſt often ſeene it ſnovv and haile, and thou mighteſt likewiſe perceiue the matter of both. But tell me, I pray thee, knoweſt thou what ſtorehouſes of ſnovv and haile I haue made me, from whence I may fetch them, how often, & in what quan-

titie and measure I thinke good, whensoeuer I am determined, either to punish the sinnes of mortall men, or to make warre with any stubburne or rebellious people? 24 Doest thou know, who openeth the way for the shining & brandishing lightnings, so that, forthwith the ayre is filled with the sound of horrible tempests, such as are commonlie raised by the easterne winde? 25. 26 & 27 Who deuideth the diluge of waters, as it were, draining them, into certein furrowes, which would otherwise violentlie fall downe from heauen all at once, and maketh a passage for the thunder and lightning, through the midst of the cloudes: to the ende both that these tempests may be driuen into desert and vnhabited places, and also that those regions, which otherwise would remaine drie and barren, beeing sufficientlie watered with the showres of heauen, may beginne to bring foorth plants and herbes of all sortes. 28 And tell me, is the raine begotten, or the drops of dewe, are they engendred, as one man is begotten and engendered of an other, or rather, are they not made onely at my good will and pleasure? 29 & 30 Is the yce, like an infant conceiued in the wombe? who begetteth the frost, which beeing congealed, falleth from aboue? the water is made hard as a stone, and seemeth not to be water: the face of the waters, be they neuer so deepe, is congealed and frosen.

31 *Wilt thou binde the delights of Chimah, or loose the bindings of Chesil?*

32 *Wilt thou bring forth Mazzaroth in their time, & conduct Has with his sonnes?*

33 *Doest thou know the lawes of the heauens, or doest thou order the gouernment thereof in the earth?*

34 *Wilt thou lift vp thy voice to the clowdes, and abundance of water shall couer thee?*

35 *Wilt thou send forth the lightnings, and they shall say vnto thee, loe here we are?*

31 And whereas the starres doe rule the interchaungeable course of the fowre seasons of the yeere, which I haue so ordeined, that neuertheless they doe not alwaies keepe the same temperature of heat and cold, art thou hee, or rather,

ther, is it not I alone, that am able to restraine the pleasantnes of the spring, and to asswage the sharpnes of the winter? 32 At thy commaundement, will the summer come forth in its due time, and will the Autumne with his children, that is to say, with the yeerelie fruites, which are then to be gathered and laide vp, runne his race? 33 Is the administration and gouernement of the celestiall bodies, committed to thy charge, together vvith their constant motions, vvhich keepe a marueilous and vnspeakeable order, which was appointed them from the beginning? hast thou alotted them their seuerall effects in the earth, as it were, to rule the partes thereof, with their vertue and influence? 34 Canst thou no sooner speake the worde, but the cloudes will poure foorth water aboundantlie vpon thine heade? 35 Art thou hee, that causest the lightnings with violence to breake thorough the cloudes, and when thou callest for it, will it make answeare vnto thee, and say, loe, I am here presente at hande?

36 *Who hath put wisedome in the heart, and who hath giuen vnderstanding to the minde?*

37 *Who doth wiselie number the cloudes, and who setteth in order the waterpots of heauen?*

38 *When the dust is gathered into hardnes, and the clots are compacted together.*

36 Furthermore, vvho is it, that hath indued man vvith wisedome, witte, and knowledge, I say, not to worke these thinges, or to gouerne them, (for that is altogether vnpossible) but howsoeuer to vnderstand them, and to applie them to his owne vse and commoditie? For doubtlesse, he can not haue this from him selfe, forasmuch as he tooke not the beginning of his nature and beeing, from him selfe, but from an other. 37 & 38. And that I may in few wordes comprise such thinges as are daily wrought, as it vvere, in the shoppe or vvorkehouse of the ayre, who is hee, I pray thee, that telleth the number of the clouds, vvhich are in the heauens, where, vvith marueilous and vnspeakeable vvisedome, they are set in order to giue

raine; so that the small dust beeing first moistened, and so by little and little cleauing togither, the clots, which before gaped by reason of drinesse, are closed vp, and fast ioyned one with another.

CHAPTER XXXIX.

Vers. 1. *Doest thou hunt the pray for the old Lyon, and fill the appetite of the Lyons whelpes?*

2 *When they couch in their places and remaine in the couert, to lie in waite.*

1 & 2 BVT goe too, let vs come to the beastes of the field, and foules of the ayre, that herein wee may know likewise what thou art able to doe. Doest thou teach the old Lyons to hunt their pray, and doest thou fill the rauenous appetite of the hungrie young Lyons, which couch downe their heades within their dennes, and lurke in secret places to lie in waite? or rather is it not I, who feede them by my wisedome, which is farre aboue the reach of thy vnderstanding?

3 *Who prepareth meat for the rauens, when their young ones crie vnto God: and they wander, neither haue any meat?*

The rauens also may teach thee this, whose young ones, beeing without meat, and croking for hunger, I my selfe doe feede, and not any other, hearing them no otherwise complaine, then if they cried vnto me.

4 *Knowest thou the time when the goates which keepe in the rockes, bring forth young? or hast thou marked, when the hindes doe calue?*

5 *Doest thou number the moneths, in which they fulfill* (their conception) *and knowest thou the time when they doe bring forth?*

6 *They bow themselues, they cast forth their young and sende out their sorrowes.*

7 *Their young are strong, they grow abroad, they goe forth, & returne not vnto them.*

4 It may be, that thou takeſt care for the wilde goates abiding in the rockes, how they ſhall bring forth young, and teacheſt the hindes how to calue. 5 I beleeue, thou haſt appointed how many moneths they ſhall go great with young, and at what inſtant they ſhall bring forth. 6 Nay, it is my prouidence, which watcheth ouer them, ſo that, when their time is come, they of their owne accord bow them ſelues, & bring forth without the helpe of any midwife, and preſentlie all their ſorrow leaueth them. 7 Neuertheleſſe, the young hindes forthwith ſucke their dames, beeing ſtrong and luſty, till at the length, they forſake their dames, and neuer return to ſee them againe.

8 *Who hath ſet the wild aſſe at libertie, and who hath looſed the bandes of the wild aſſe,*

9 *Whoſe houſe I haue appointed the wilderneſſe to be, & the ſalt earth his dwellings?*

10 *He derideth the noiſe of cities, and he heareth not the cries of the driuer.*

11 *The ſeeking out of the hills (is) his paſture, and he ſearcheth after euerie greene thing.*

8 & 9 Who hath taken the wild aſſe, and bound him with cordes, ſo that beeing made tame, he might afterward looſe his bandes and ſuffer him to goe at libertie, to whome I haue alotted his dwelling in the deſert places, which are ſalt by reaſon of drineſſe? 10 Therefore he hath nothing to doe with the noiſe of cities: he will not be brought to carrie burdens, like other tame beaſts; he regardeth not the ſtrokes and cries of the carter, or any other cruell driuers. 11 The ynknowne places of the mountaines are his ſtable and paſtures, where he looketh after euerie greene plant, and eateth it vp.

12 *Will the Vnicorne ſerue thee? will hee tarrie by thy cribbe?*

13 *Wilt thou binde the Vnicorne with his bande to (make) the furrowe? will hee harrowe the vallies after thee?*

14 *Wilt thou truſt vnto him, becauſe his ſtrength is greate? and wilt thou committe thy labour vnto him?*

15 *Wilt thou beleeue him, that he will restore thee thy seede, and gather it vnto thy barne?*

12 Moreouer canst thou bring the Vnicorne vnder thy subiection, and will hee tarie by thy crib? 13 Wilt thou binde him as thou doest thine Oxen with his bandes to drawe the plowe, before thee, or wilt thou make him follow thee with the harrowe? 14 Wilt thou trust vnto his helpe, because his strength is greate, as if the hope of thy labour did depende vpon him? 15. Wilt thou looke, I saye, to haue the harueste brought in by his labour, and that he will gather it vnto the mowe?

16 (Hast thou giuen) *the pleasant winges vnto the peacocks? the wing and feather of the Ostrich* (is it from thee.)

17 *And that she leaueth her egges vpon the ground, and cherisheth them vpon the dust?*

18 *And forgetteth that the foote will treade vpon them, and the beast of the field will breake them?*

19 *She dealeth hardely with her young ones not hers: her labour* (is) *in vaine without feare.*

20 *Because God hath depriued her of wisdome, and hath giuen her no part of vnderstanding.*

21 *In the time* (when) *shee mounteth on hie, shee mocketh the horse and his rider.*

16 Hast thou clothed the peacocke with such gallant feathers? hast thou giuen such winges and feathers vnto the Ostrich? 17. & 18. Which birde, albeit in greatnes she passe others, yet leaueth she her egges vpon the ground to be cherished and kept warme of the dust, wherein they lie, beeing nothing at all mindfull that they may be troden vnder foot, and broken by the wild beastes which passe vp and downe from one place to an other: 19 so vnkinde is shee to her young ones, and yet not hers, as which shee hath in vaine conceiued and brought, whiles shee is not touched with any care or regard of them. 20. & 21. For thus it hath pleased God, euen my selfe, to create her, foolish and without vnderstanding, which is giuen to other brute beastes: yet is shee of so great swiftnes, that after shee hath once spred her winges abroade, no horse nor horseman is able to ouertake her,

her, running vvith her feete vpon the ground, but vvithall beeing violentlie caried forvvarde vvith the moouing of her vvinges.

22 *Hast thou giuen the horse strength? hast thou clothed his neck with neying?*

23 *Canst thou make him afraid* (that is, make him flie away being affraide) *as the grasshopper? the strength of his nostrells is terrour.*

24 (His feete) *digge the furrowe, and hee reioiceth in his strength, he goeth foorth to meet the armed man.*

25 *He mocketh at feare, neither is he daunted, neither turneth back at the sight of the sworde.*

26 *The quiuer soundeth vpon him, and the iron of the iauelin and speare.*

27 *With lifting vp himselfe, and moouing he swalloweth the earth, neither careth he for the sound of the trumpet.*

28 *Hee saieth vnto the trumpet, Ha, Ha: and hee smelleth the battell a farre off, the noise of the captaines, and of the alarum.*

22 The strength of the horse commeth it from thee, or his terrible neying which soundeth from within his neck? 23. Canst thou with a litle noise make him afraid, and cause him to flie from thee like a grasshopper? nay, he bretheth foorth nothing else out of his nostrells, but meere terrours. 24. Seest thou how he striketh the earth with his feet? how hee pleaseth him selfe in his strength? how hee meeteth cherefully with harnessed men? 25 how hee counteth that a sport and play, whereof others are afraide? how nothing is able to daunt his courage? how hee goeth not backe at the sight of the sworde. 26 howe hee is nothing terrified with the ratling of the quiuer, nor yet with the banner and speare which his rider carieth? 27 how hee raiseth vp him selfe, and runneth hither and thither vvith such exceeding great rage and fiercenesse, as if hee vvoulde assayle the earth and euen svvallovve it vp: neither is anie whit troubled at the shrill sounde of the trumpet? 28 Nay, so soone as hee heareth it, reioyceth with a cheerefull

voice, as it were ſmelling the battel a farre off with his noſtrells, together with the callings of the Captaines and noiſe of the ſoldiers?

29 *Doth the hawke by thy wiſdome recouer her feathers, and ſpread out her wings toward the South?*

30 *Will the eagle at thy mouth,* (that is, ſpeech) *mount aloft, and what? will ſhe make her neſt on hie?*

31 *Shee dwelleth in the rock: ſhe abideth vpon the top of the rock and tower.*

32 *From thence ſheeſpieth for meate, her eyes behold a farre off.*

33 *And her young ones ſwallow downe bloode, and where the carkaſe is, there is ſhee.*

29 Is it thy teaching, that the hawke caſting her olde feathers and new comming in their ſteede, ſpreadeth out her winges towarde the South, that they may be cheriſhed and made ripe with the heate of the Sunne? 30 Doeth the eagle at thy commaundement mount aloft? and doeſt thou teach her to build her neſt in the hie places? 31 To dwell in the ſteepe rockes, and to make her abode in the verie toppes of the rockes: 32 thence to ſpie out her pray a farre off with her quick eyes: 33 there to ſatisfie her rauenous young ones with blood, and wherſoeuer the carkaſe lieth, to flie thither in all haſt?

34 *Moreouer the Lorde called vnto Iob and ſaid,*

35 *Can a man contending with the almightie, teach him? hee that diſputeth with God, let him anſwer to this.*

34 The Lorde by theſe wordes as it were feeling Iobs minde, and then giuing him ſome reſpite to gather his ſpirites together, heareſt thou theſe things, Iob, ſayeth he? 35 and doeſt thou thinke that anie man reaſoning and debating the matter with God, is able to teach him? Nowe therefore come on, if thou art ſtill diſpoſed to iangle and to ſtand in contention with thy maker, let me heare what thou canſt anſwer to theſe things, which I haue alreadie ſpoken.

36 *But Iob anſwered the Lord, and ſaide,*

37 *Behold, I am vile, what ſhall I anſwer thee. I doe lay mine hand vpon my mouth.*

38 *Once haue I ſpoken: I will anſwere no more: yea, twiſe*

(haue

(haue I ſpoken) *I will proceed no farther.*

36.37.38. Hereat Iob ſhewing himſelfe to be one, that feared God, and who hated not to be reformed, Loe ſaith he, I confeſſe my ſelfe guiltie and I acknowledge mine offence before thee. Doth it become mee ſillie and miſerable man, to make anſwer againſt thee, the glorious creatour of heauen and earth? Nay, I will now and for euer hereafter holde my peace. My ſinne alreadie is too too great, that I haue once, and the ſecond time ſpoken ſo preſumptuouſlie. God forbid, I ſhould proceed anie farther.

CHAPTER XL.

Verſ. 1 *Againe the Lord anſwered Iob out of the ſtorme, & ſaid.*

2 *Girde vp now thy loines like a man, I will demand of thee, and tell me* (ſuch things as I ſhall aske of thee.)

1.2. AFter this the Lorde, meaning to come neerer to the matter, which chieflie was in controuerſie: namely, to prooue and confirme by moſt fit examples, that his ſouereaigne power, being no leſſe iuſt then it is great and infinite, whereby he worketh and rightlie gouerneth all things, and in which all men ought ſimplie and without exception to reſt; nowe the ſecond time ſpeaketh vnto Iob out of the ſtorme, ſaying, That thou maieſt yet, Iob, be better perſwaded hereof, and that no ſcruple or doubt may ſticke in thy conſcience, as if I wente about by violence and tyrannie to oppreſſe thee; that which I ſaid before to thee, I ſay againe, if thou thinke that thou canſt alledge any thing againſt me, or that thou art able to ſtand in contention with me, come on, prepare thy ſelfe in the beſt wiſe, and anſwere to thoſe things, which thou ſhalt heare me ſpeake.

3 *Wilt thou alſo diſanull my iudgement, and make me guilty, that thy ſelfe maieſt be acquitted?*

4 (Is) *thy arme like the* (arme) *of God, and doeſt thou thunder with a voice, like him?*

5 *Decke thy ſelfe with magnificenſe and highneſſe, and put on maieſtie and honour.*

6 *Shewe foorth the furie of thine anger, and beholde any man that is proude, and abaſe him.*

7 *Behold*

7 *Behold?* I say *) the man that is proude, and bring him low, and destroy the wicked vnder themselues,* (that is, in their place.

9 *And Also will confesse that thy right hand doth saue thee.*

3 Consider vvith thy selfe, Iob, to vvhat ende thou hast powred foorth these complaintes against thy birth day, and hovv farre thou hast proceeded in defence of thine ovvne righteousnes, when thou diddest reason, as thou thy selfe thoughtest, very profoundlie, concerning my patient forbearing of the vvicked, and exercising the righteous vvith such grieuous and continuall afflictions. For I haue set before thine eies and that not in a fevv examples, hovv marueilous and vnsearchable my vvisdome and povver hath beene both in creating and ordering all thinges both in heauen aboue and in earth beneath: and vvilt thou not acknowledge that the same thinges doe also take place in thy selfe? vvhat then? art thou able not onely to conteine that way and order, vvhich I follovve in gouerning all thinges and to dispose thereof as thou thinkest good, but also to disprooue it, as svvaruing from right and iustice, vvhereby thou maiest be found iust, and I iudged vniust? 4 But go too, let vs come to the matter vvhich is in hande. Suppose that the gouernment of this vvorld were giuen ouer into thine hand, hast thou that might & povver to rule, to sustaine, & to vphold all things, vvhich is onelie proper to my selfe? Canst thou send out that so dreadfull voice of thundring either to terrifie or to destroy the vvicked, vvhich trouble and disquiet the vvorld? 6 Purchase all the vvorship and hie authoritie that thou canst, & come foorth accompanied vvith all honour and maiestie. 7.8.9. Moreouer looke with a sterne countenance, such a one as casteth foorth flames of vvrath and displeasure round about. Novve on the other side, let the proud and presumptuous sort stand before thee, vvho svvarme almost in euery place, if so be thou canst abide their lookes, if so bee thou canst tame them, if thou canst cast these loftie fellovves dovvne to the grounde: finallie if thou canst so vanquish and get the masterie ouer them, that they shall neuer afterwardes dare to shewe their faces, nor yet once appeare, then I vvill yeeld that the victorie is thine and then vvill I also openly acknovvledge that there is in

thee

thee sufficient power and abilitie to goueme thy selfe, and to ridde thy selfe out of all dangers, in so much that thou needest not at all to depend vpon any other.

10 *Behold nowe Behemoth, whome I made with thee: he eateth grasse as an oxe.*

11 *Beholde nowe his strength (is) in his loynes: and his force in the wrinckles of his bellie.*

12 *He mooueth not his prominent parte (which is) as the Cedar: the sinewes of the terriblenes thereof are wrapped together.*

13 *His bones are brasen beames: his bones (I say) as a lumpe of iron.*

14 *This beast is the chiefe of the wayes (that is, of the works) of God: he that hath made him, maketh his sworde also to be neere him.*

15 *But the mountaines bring him foorth grasse, and there doe all the wilde beastes play.*

16 *He lyeth vnder the shadowe of trees, in the couert of the reede and fennes.*

17 *The great trees couer him (to be) a shade vnto him, the willowes of the streame compasse him about.*

18 *He diminisheth the riuer, and hasteth not: he trusteth that he can drawe vp Iordan into his mouth.*

19 *Who will take him, being before him, or with snares bore him through the nostrilles?*

10 But that thou mayest learne hereafter to measure thy selfe by the length of thine owne foote, to keepe thy selfe within thy boundes, beholde, I set before thee that huge beast, which being one, may stand for many, and is, as thou also art, my workmanship: I meane the Elephant, whose bignes in comparison of thee, thou seest what it is: & yet he eateth hay like the oxe, neither doth he proudly abuse that his mightines of lims. 11 Neither is there any cause, why a mã should thinke that he hath not strẽgth proportionable to the greatnes of his body. For that his might is exceeding great, the bredth & vastnes of his sides together with his belly full of ridges and wrinckles doeth sufficiently testifie. 12 What sayest thou to this moreouer, that with great swiftnes he turneth about hither and thither that prominent part which men call his snowte: being wholly compact of sinnewes,

wrapped,

wrapped, and as it were, twisted together, able to terrifie any man, seeme he neuer so stout and couragious. 13 As for his bones, especially those two hollow ones, which stand out of his mouth, thou wouldest say, they were two pipes of steele: and that the rest were so many massie peeces of iron. 14 In a worde, among all other beastes of the fielde, I would that this should be, as it were, a most singular testimonie of my omnipotent and incomprehensible power: and as I haue made him, so haue I furnished him with sufficient armour for the defence of him selfe. 15 Yet is he content with his fodder, which the mountaines do yeeld him, he is gentle and hurteth no man, neither do other beasts avoide his presence and companie, but rather desire it. 16 He abideth vnder the shadowe of great trees, and lyeth hid among the reedes, 17. & 18 Where being couered with the shade of boughes, and remaining among the willowes of the riuer, if happilie thirst come vpon him, he foorthwith entereth into the chanell, breaking the course thereof with his great and vaste bodye, insomuch that the streame being driuen into sundry parts, runneth thinner: and he drinketh so great a draft, that he seemeth as if he would swallow vp the whole riuer of Iordan, if it were before him. 19 But tell me, is any hunter, after he hath espied him, by force able to take him? or being by sleightes bored through the nostrils and caught with a snare, is there any man that can leade him away?

CHAPTER XLI.

1 *Canst thou drawe out* Leviathan *with an hooke, and with a line, which thou shalt cast downe vpon his tongue?*

2 *Wilt thou thrust a bulrush through his nostrils, or pearce thorowe his iawes with a thorne?*

3 *Will he make many prayers vnto thee? will he speake thee faire?*

4 *Will he make a covenant with thee, that thou shouldest take him for thy seruant for euer?*

5 *Wilt thou play with him as with a birde, and wilt thou bind him for thy maides?*

6 *Shall*

6 *Shall the companions banquet with him? and shall they deuide him among the marchants?*

7 *Wilt thou fill his skinne with hookes, or his head with the fishers bowe net?*

8 *Lay thine hand vpon him: thou wilt neuer after remember the battell.*

9 *Beholde his hope* (namely, that layeth his handes vpon him) *is frustrate,* (yea) *shall he not be ouercome with the very sight of him?*

1 And to the ende thou mayst yet better perceiue, how much thou hast forgotten thy selfe in taking vpon thee thus presumptuously to reason with me, beholde, I set before thee another kinde of vaste & horrible monster, namely, the crocodile. Canst thou hope (vnlesse happily thou art not in thy right wittes) to draw him vp like a fish with an hooke, & with a line cast down vpō his tongue? 2 And hauing caught him by the nose or iawes with a hooke, canst thou hang him vpon a twig or bulrush, and so carrie him away with thee? 3. & 4 When thou seekest to catch him, will he prostrate him selfe before thee & fall downe at thy feete, as they, who are conquered in warre vse to do, desiring thee with faire words and great intreatie to spare his life? & making this couenāt & agreement with thee, that he will continually be thy seruant and bondslaue? 5 Or wilt thou giue him to thy daughters to play withall, as fathers are accustomed, when they are disposed to play with their children, to giue them little birdes tyed by the feete? 6 Will the company of fishermen make good cheere together, because they haue take him, & bargaine with the marchants for deuiding of him? 7 When thou goest about to take him, wilt thou strike at him with hookes one after another, or wilt thou get his head within a fishing net? 8. & 9 But if so be any chuse rather to lay hāds vpon him, he shalbe frustrate of his purpose, & shal pay deerly for his boldnesse, he may well accompt it the last attempt that euer he shall take in hand: yea, who rather will not be ouercome with his very lookes?

10 (There is) *not* (any so) *fierce, that he dare stirre him vp, & who is he then, that will present him selfe before me?*

11 *Who hath prevented me, and I will restore?* (That which is)

is) *vnder the whole heauen is mine.*

12 *I will keepe secrete his members, and the state of his strength, & grace* (that is, the wonderfull manner) *of his making.*

10 Nowe seeing none is so hardie, that dares rouze vp this monster being at rest, who would not wonder at that mās boldnes & presumption, who is not afraid to set him self opēly against me? 11 If any man hath bestowed any benefit vpon me first, go to, let him come forth & shew himselfe, lo here I am ready to acknowledge my selfe beholding to him. Nay surely, but al is mine, & commeth from me whatsoeuer is vnder the cope of heauen. But forasmuch as I haue proceeded thus farre, I thinke good to shew the parts, together with the whole state and composition of this vaste creature, in which, as in a most principall peece of my workmanship, thou maist beholde howe great and howe glorious a God I am.

13 *Who will discouer the face of his garment? who will come to him with a double bridle?*

14 *Who shall open the doores of his face? the compasse of his teeth* (is) *terrour.*

13 Who, (as men vse to doe, when horses are to be sadled) will take off his cloth, and set the saddle vpon his backe? who will come to him with a double bitte? 14 Who will open the gates of his iawes, to put the bridle into his mouth? his teeth on all sides are nothing else, but meere terrors.

15 *His highest part* (that is, his backe) *is the strength of many shieldes: euery one of them is shut vp within a narrow roome.*

16 *One is set to another, and the winde commeth not betweene them.*

17 *One is ioyned to another, they cleaue together and are not sundred.*

15. 16. 17 He is armed with strong shieldes, rising and standing out vpon the ridge of his backe: being so neerely ioyned & knit together, that the wind can not haue any passage betweene them: and they cleaue so fast and are in that order, as it were, linked one to another, that no force is able to make a separation and diuision betweene them.

18 *With his neesings fire is kindled, and his eyes are the eye liddes of the morning.*

19 *Out of his mouth go lampes, and sparckles of fire leape out.*

20 *Out*

20 *Out of his nostrils commeth foorth smoke, as out of a boyling pot and caldron.*

21 *His breath maketh the coles burne, and a flame goeth forth of his mouth.*

18 When he ratleth in his throte like to one that sneeseth, there appeareth a flame of fire: which way soeuer he turneth his eyes, there commeth a light from them, like the golden beames of the morning. 19 You will say, that torches with sparkles of fire breaking foorth on all sides, proceede out of his mouth. 20 His nostrilles cast foorth a thicke smoke, like to a seething pot or caldron. 21 he breatheth out burning coles, he spitteth out of his mouth flashes of fire.

22 *In his necke remaineth strength, sorow reioyceth before him.*

23 *The parcels of his flesh are vnited together: all his members are well knit, and are not remooued.*

22 His necke is so hard and strong, that all force and power seemeth therein to consist: & that which is dangerous vnto others, and bringeth them into pensiueneſſe & sorrow, to wit, the tempestuous rage of the swelling waters, the same is pleasant and delightsome vnto him. 23 His ioynts are not looſe & parted asunder, but compact & wel knit together, so that one can not possibly be deuided & pulled from another.

24 *His heart is strong as a stone, and as hard as the nether milstone.*

25 *The mightie are afraid of his rising vp: at his breakings they purge them selues.*

26 *If a man assaile him with a sworde, it will not stande, nor the dart, nor the speare.*

27 *He esteemeth iron as strawe: brasse, as rotten wood.*

28 *The arrowe doeth not make him flee, the stones of the sling are turned into stubble vnto him.*

29 *The engines of warre are no better with him then stubble, and he laugheth at the shaking of the spere.*

24 Neither is his heart any thing inferiour to the might of his body, as strong as any rocke, as hard to abide all brūts as the nether milstone. 15 Therefore when he raiseth & lifteth vp him selfe, not the stouteſt & moſt couragious, but he feareth, and he that but seeth with what violence he rusheth

and

& breaketh the waues, is ready to bewray himselfe. 26 And if happely any man strike him with a sword, the sword recoyleth, being beaten backe with the hardnes of his body, & so doth any weapon whatsoeuer, which a man throweth at him. 27 For he maketh no more account of iron, then of chaffe, & a sword of steele is all one to him, as a piece of rotten wood. 28 The arrowe doeth not driue him away, the stones of the slingers are as stubble before him. 29 He is no more afraid of warlike engins, then if a man should cast strawes at him, & as for the shaking of the speare, he counteth it a ridiculous thing, and nothing at all to be regarded.

30 *Vnder him are sharpe flintes, and he layeth sharpe thinges vnder him in the mire.*

31 *He maketh the depth to boyle like a pot, and he maketh the sea like a mortar, wherein colours are beaten.*

32 *He maketh a shining path after him, (one) would thinke the gulfe as an hore head.*

33 *There is no likenesse (*that is, not any thing like*) to him, he is made without feare, (*that is, so that he dreadeth nothing.

34 *He despiseth all hie things, he is a king ouer all that are lofty.*

30. He careth not for the sharpnes of the flints & rocks, but layeth him downe to rest vpon them in the mire. 31 Lying thus vpon the moist grounde vnder the water, when he stirreth him selfe in the bottom, the water boyleth like a pot, in so much that you would liken the whirling of the water to a querne, that is turned round of the painter to temper his colours. 32 When he swimmeth ouer the sea, the water shineth after him, and resembleth the white haires of an hoarie head. 33 To conclude, there is no beast vpon the earth to be compared with him, nor so made, not to feare any thing: 34 Despising all other creatures in comparison of him selfe, and who may rightly be called the King, among all that are proud and mightie.

CHAPTER XLII.

1 THen Iob answered the Lord, and said.

2 *I know that thou canst doe all things, and that counsell is not hindered from thee, (*that is, that thou decreest nothing which thou art not able to accomplish and bring to passe.*)*

3 *Who*

3 *Who is this, that darkneth* (my) *counsell without knowledge?* (that is, by his ignorance) *Therfore* (trulie) *haue I spoken, but* (such things as) *I vnderstood not:* (These things are) *too wonderfull for me, and I haue not knowne them.*

4 *Heare, I beseech thee, and I will speake, I will demaund of thee, and declare thou vnto me.*

5 *I had heard of thee, by the hearing of the eare: but now mine eye seeth thee.*

6 *Therefore I abhorre* (those my former doeings,) *& repent in dust and ashes.*

1 & 2 Then Iob, beeing ouercome with the great maiesty of God, rather thundring forth out of the storme, then speaking after the manner of men, and not beeing able to holde his peace any longer: I acknowledge, saith he, that there is nothing which thou art not able to doe, and as thy counsels are wise and iust, so also, that thou wantest not power, to accomplish and bring to passe, whatsoeuer thou hast decreed. 3 Trulie thou hadst good cause, O Lord, to rebuke my foolishnes, by asking the question, what manner of man he might be, who by so much the more obserued thy counsels, by how much the more deepelie he searched into them. Therefore, I confesse, that I haue vttered such things, as I did not vnderstand, beeing altogether vnknowne, farre aboue the reach of my slender capacitie. 4 Shall I say, that this hath happened to me through mine owne fault, and deseruing, that thou shouldest vse these wordes to me, *Heare I pray thee, and I will speake?* For surelie it belongeth vnto thee to commaund, and not to intreat that thou maist be heard. It is thy part, I say, to commaund what thou wilt haue done, and mine to giue eare to that which thou commaundest. And againe, I was very much ashamed of my selfe, when as thou saidst, *I will aske of thee, and doe thou teach mee,* For I, O Lord, am to aske and to learne, and not thou. 5 On the other side, how great a benefit is this which thou doest now bestow vpon me, in that thou hast vouchsafed me, thy presence and speech in this storme, wheras before, I onely knew thee by heare say: namelie, by those things which I haue heard our Fathers tell, concerning thy power, thy wisdome, and thine excellent works. 6 Therefore I doe not onelie recant and call backe, whatso-

euer I haue before time, either thought or ſpoken vnaduiſedlie, but I do euen abhorre my ſelfe in that reſpect. Loe, I acknowledge mine offence before thee, & I am hartely ſory for the ſame, This duſt & aſhes ſhal be a witnes of my repẽtance.

7 *And it came to paſſe after the Lord had ſpoken theſe wordes vnto Iob, the Lord ſaid vnto Eliphaz the Themanite. My wrath is kindled againſt thee, & thy companions, becauſe yee haue not ſpoken of me the thing that is right, like my ſeruant Iob.*

8 *Therefore take vnto you now ſeuen bullocks and ſeuen rams, and go to my ſeruant Iob, & offer vp for your ſelues a burnt offering. And my ſeruant Iob ſhall pray for you. For his face will I accept, leaſt I worke fooliſhnes with you,* (that is, leaſt I ſo behaue my ſelfe towards you, as your fooliſhnes doth deſerue) *becauſe you haue not ſpoken of me the thing, which is right, like my ſeruant Iob.*

9 *So Eliphaz the Themanite, aed Bildad the Suhite, and Tſophar the Naamathite went, and did according as the Lord had ſaid vnto them, and he accepted the face of Iob.*

7 Theſe ſpeeches hauing thus paſſed between the Lord and Iob, the Lord being much more diſpleaſed with thoſe his three friends, foraſmuch as they neither had ſpoken and iudged aright concerning his prouidence, by which hee gouerneth all things, neither yet concerning the certen tokens of his loue and hatred, and moreouer alſo had falſly accuſed Iobs former life, as guiltie of great wickedneſſe and hipocriſie, thereby almoſte driuing him into deſperation: turning his ſpeech vnto Eliphaz the Themanite, verely I (ſaith hee) am highly offended with thee and with thy two companions, becauſe yee haue not ſpoken ſo rightlie of mee as it became you, and as my ſeruant Iob hath done, whome you haue aſſailed without all right and reaſon. 8. Goe yee therfore, and taking ſeuen young heifers and ſo many rammes, deliuer them to my ſeruant Iob, that hee may offer them vp to mee for you in a burnt ſacrifice. For hee ſhall pray for you, ſo farre ſhall hee bee from recompenſing euill for euil. And as for me I will be reconciled to you for his ſake and at his intreaty, that you may not receiue the reward of your fooliſhnes which ye haue deſerued, hauing not ſpoken rightlie of me, as my ſeruant Iob hath done. 9 So thoſe three, namely Eliphaz the Themanite, Bildad the Shuite,

Shuite, and Tsophar the Naamathite, were obedient to the commaundement of the Lord, giuing forth a most singular example of a modest & humble minde, which is alwaies readie and willing to be reformed. Neither surelie had they sinned of wickednes or mallice, but of ignorance & vnadui sednes. And Iob on the other side (as it becommeth vertuous & godlie men to doe) straightway forgetting al iniuries, discharged that duetie, which God had inioyned him: & his praiers for his three friends were acceptable to God.

10 *And the Lord turned the captiuitie of Iob into the contrarie, when he prayed for his friendes: and he gaue Iob twise so much as he had before.*

Moreouer, this intreatie, which Iob made for those his friends, who had dealt so hardly & iniuriously with him, God tooke in so good parte, as that forthwith he turned all his miseries and afflictions, wherewith Satan had fast tied him as a captiue with chaines and fetters, he turned them I say, into a state and condition cleane contrarie to that, wherein he had beene thus grieuously tried; and for those things which Iob had before time in his possessiō, he now bestowed vpon him double so much as he had taken from him.

11 *For there came vnto him all his brethren, & all his sisters, & as manie as had bene of his acquaintance before, and did eate bread with him in his house: and had compassion of him and comforted him for all the euill, that the Lord had brought vpon him, and euerie man gaue some one of his cattell, & euerie one an earing of gold.*

12 *Moreouer the Lord blessed the last (state) of Iob more then his former. For he had 14 thousand sheep, & 6 thousand camells, & a thousand yoke of Oxen, and a thousand shee Asses.*

11 For God changing their mindes, all the men and women that were of his kindred, & al that before time had bene familiarly acquainted with him, came vnto him of their own accord, & did eat meat with him in his own house, protesting that they tooke that his misfortune very heavily, and they comforted him in the best manner that they could; yea, euery one of them gaue him either a sheepe, or an oxe, or a camell, and also an eare ring of gold: partly as a pledge of their goodwill and friendship renewed towards him, and partly in consideration & recompence of that losse, which he had be-

fore by the will and forcappointment of God, ſuſtained. 12 Moreouer, God marueilouſly bleſſed him with increaſe, and made this his latter condition much better then his former, in ſomuch, that he did nowe poſſeſſe fourteene thouſande ſheepe, ſixe thouſand camels, a thouſand yoke of oxen, and a thouſand ſhee aſſes.

13 *He had alſo ſeuen ſonnes and three daughters.*

14 *And he called the name of one,* Iehimimah: *& the name of the ſecond,* Keſiah: *and the name of the third,* Keren-happuch.

15 *And in all the lãd were no womẽ found ſo faire as the daughters of Iob, & their father gaue thẽ inheritance among their brethrẽ.*

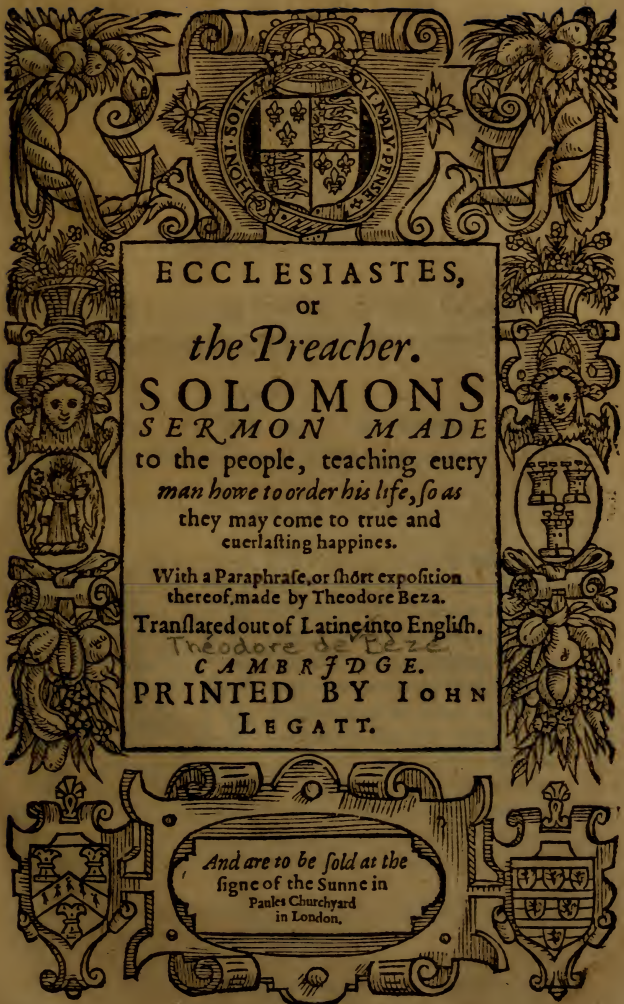
13 Likewiſe he gaue him ſo many children as he had before, to wit, 7. ſonnes, and 3. daughters of rare excellencie, as their names may witnes. 14. 15 For he called the firſt *Iehimimah*, as it were, the brightnes of the day: the ſecond *Caſia*, that is, the moſt pretious ſpice, or cinamon: the third, *Kerenhappuch*, which is as much to ſay as the horne or ſtrength of the white Alabaſter: neither were there any womẽ throughout all that coũtry, in beauty & comlines to be cõpared with Iobs daughters: whom their father loued ſo dearly, that together with his ſonnes, (which was a thing very rare, and not often before heard of in thoſe places) he made them heires of his ſubſtance and poſſeſſions.

16 *And after this, Iob liued an hundreth and fourtie yeeres, and ſaw his ſonnes, and his ſonnes ſonnes, euen to foure generations:*

17 *And Iob dyed, being olde and full of dayes.*

16 Finally, that God might heape all manner of bleſſings vpon this his victorious champion, he liued after this cõflict & triall a hundreth & fourty yeres, & that in continual helth & proſperity, in ſomuch that he ſaw his childrens childrẽ vnto the fourth generation: 17 And at the length being very olde & full of yeres, ended his life.

FINIS.



ECCLESIASTES, or *the Preacher.*

SOLOMONS *SERMON MADE* to the people, teaching euery *man howe to order his life, so as* they may come to true and euerlasting happines.

With a Paraphrase, or short exposition thereof, made by Theodore Beza.

Translated out of Latine into English.

Théodore de Bèze

CAMBRIDGE.

PRINTED BY IOHN LEGATT.

And are to be sold at the signe of the Sunne in Paules Churchyard in London.



ECCLESIASTES, *or the Preacher.*

A Paraphrase vpon that Sermon that *Solomon* made concerning the soueraigne good.

CHAP. 1.

Vers. 1. (These are) *the woordes of the* Preacher *the sonne of* Dauid, *King of* Ierusalem.

THE PARAPHRASE.

GIVE diligent heed and attendance O all degrees and estates of men, yee shall heare a Preacher, not of the common sort, but euen a King, making a Sermon vnto you, and that, of such pointes, as of all other, are most necessarie, for the guiding as wel of priuate as publike affairs. A King I say, the Sonne of worthie *DAVID*, and, albeit not called to the Priestes office, yet placed by GOD in *Ierusalem*, as in the verie Castle of trueth and religion, for the holy and wise rule and gouernement of you.

Vers. 2. *Vanitie of vanities, sayth the* Preacher, *vanitie of vanities, all these thinges* (are) *vanitie.*

And this is the summe of my Sermon: namely, that all those are greatly deceiued, and doe fall into most certen destruction, who, whether they consider the worlde it selfe,

aboue and beneath, or themselues within and without, or whatsoeuer is done in the world, doe hope to finde in worldly matters, any thing so sure & steadie, as that hauing atteyned it, they may thinke themselues well, and be at rest. For I do eftsoones affirme to the contrarie, that there is no worldly thing in the worlde, which is not inconstant, flitting, vanishing, & euen most vaine vanitie. Whereupon it followeth, that all their endeuors are vaine, who frō such vaine things doe looke for any steadfastnesse, much lesse for any thing that may last for euer.

Vers. 3. *What hath a man left of all his labour wherein hee trauaileth vnder the Sunne?*

And because I see that all men, or at least the most parte, will rise vp against me, as being of a contrary iudgement, as appeareth by their indeuours and matters: first, I aske this question, not of those that are slouthfull and doe nothing, but idlely gaze vpon this world, who are not worthie somuch as to be called men: but, of those wise men, who by manifold cares, and much toyle both of soule and bodie, dreamed that they might atteine that rest, which so desirously they sought after: whether any of them by their trauailes hath gotten any thing, which eyther in it selfe, or in them that atteyned it, was of any continuance, or long rested & remained with them. Surely, whithersoeuer they turne their eies or their mindes, they must needes confesse they were able to compasse no such matter.

Vers. 4. (One) *generation passeth, and* (an other) *generation succeedeth, but the earth abideth for euer.*

For first, if we consider the partes of the whole worlde, among which, man passeth all the rest, not only seuerall men one by one, but whole housholdes, people & nations depart out of this life, and others come in their roome, & they also in their time goe their wayes: so that the earth may be compared to a stage, wherein one player commeth in after another, and being it selfe constant and standing fast, doeth cast in their teeth their transitorie estate, that abideth but for a moment. And if, by reason that men themselues doe dye, their life be so vncerten and so flitting, what greater follie is there then theirs, who imagine they can finde any thing

steadfast

steadfast and of continuance, wherein to reste, eyther in themselues, or in other, and eyther in this life, or in those thinges wherein this life standeth?

Verf. 5. And the Sunne riseth, and the Sunne goeth downe, and bloweth with trauailing till hee come to his place where hee riseth.

And not only so, but euen the other partes of the worlde, albeit they die not as wee doe, for whose sakes they were created: yet euen in their nature doe declare a restlesse chaunge, and doe sing vnto vs as it were with a loude voice, that wee must seeke for rest in some other thing, and not in them.

Let the Sunne, that standeth in the tower of the heauens, as it were a King or an Emperour, bee a witnesse hereof, and preach it vnto vs. For albeit, after so many ages, it continue in it selfe, as it was created from the beginning, and being of an vnspeakeable strength, hath runne ouer and finished so many races, yet hath it not rested, neyther doth rest in any place, no not for a moment: it neuer stoode still in any place, nor doth stand still: but fetching a compasse, euery day riseth and setteth, carrying with it the intercourse of dayes and nightes, and returning againe from whence it came, that it may from thence beginne his course againe. Then, what peace can that bring vnto vs, which herein onely is constant and like it selfe, that it standeth not still in any place?

Verf. 6. The winde goeth to the South, and fetcheth a compasse about to the North, it runneth about, and paseth to this place and to that, and the winde commeth backe againe to all the places, by which it hath gone about.

But if wee come lower, to the partes that are neerer vnto vs, what is more vnstable then this verie aire, which is cast ouer vs rounde about, where the windes raigne, and tosse vp and downe all that space, nowe rushing towarde the South, and anon hauing verie swiftely gonne about the earth, blowe very fiercely from the North, leauing there, where they beganne, and beginning there, where they left?

Verſ. 7. All the riuers goe into the Sea, and yet the Sea is not filled: whither the riuers goe, from thence they returne, that they may goe thither againe.

But let vs yet looke to thinges more neere, and let vs beholde a true picture of this vnſtableneſſe, which offereth it ſelfe vnto our eies: I meane the ſprings, riuers, and ſtreames that water the earth. Surely, they all runne amayne into the ſea, and are neuer wearie with running: ſet dammes in the way, deuide the greater waters into manie ſtreams, they muſt needes haue their courſe. And whither runne they? ſurely into that huge gulfe of waters, which they call the Sea. But the ſea, to ſay nothing of the vnquiet beating of it againſt the ſhoare, and recoiling backe againe from the ſhoare, and the waues and billowes thereof daſhing one againſt another, if, as it increaſed by the running in of ſo many ſtreames, it had continued in that fulneſſe whereunto it was ſwolne, it had long ere this ouerflowed & drowned all partes of the earth. But the caſe ſtandeth farre otherwiſe. For all the waters that the Sea receiueth by the ſtreames that run into it, it caſteth out againe, by chanels and pipes vnder the earth: otherwiſe the verie riuers would be dried vp: ſo that neither the Sea, by taking them in and ſending them out, nor the riuers by ſpeeding thither and againe returning from thence, doe reſt or ſtay any where.

Verſ. 8. All thinges are without reſt, (which) *no man can atteine vnto: neyther is the eye ſatiffied with beholding them, nor the eare filled with hearing of them.*

So it is, that no ſtayed and conſtant thing can be founde in this whole nature of thinges, which wee call the worlde, where in al things are toſſed to and fro, in continual motion: in the ſtudie whereof, which cannot be eyther by vnderſtanding comprehended, or by woordes expreſſed, though you wearie your ſelfe neuer ſo much, you ſhall neuer ſatiſfie your curioſitie. For the more you ſee and heare, the more you will be deſirous to ſee and to heare.

Verſ. 9. That which hath bene, (is) *euen the verie ſame that ſhall be: and that which hath bene done,* (is) *euen the verie ſame that ſhall be done, neither is there any newe thing vnder the Sunne.*

And

And nowe I am verie desirous to talke with the most diligent searchers of the matters of this worlde. I pray you tell me, what newe thing is here? What, thinke you you haue found, or shall finde that is but lately risen vp? Surely I say, that the same thing is and shall be, that hath bene before, & that there shall not bee any thing, but that hath beene done before. Finally, there is no newe thing to bee founde vnder the Sunne.

Vers. 10. *Is there any thing, wherof* (a man) *may say, Behold, this is newe? it hath bene alreadie in the ages that were before vs.*

And yet I am not ignorant, that manie things seeme new to many men: to them I say, they seeme newe, but in themselues they are not so: for the things were long agoe in times past, but they had not founde them out before.

Vers. 11. *There is no memorie of the former thinges, neyther shall there bee any remembraunce of the latter that shall bee with them that shall come after.*

For this is the state of all worldly thinges. Time it selfe consumeth all things. Shortnesse of life, and partly mans weakenesse, partly negligence, finally a thousande wayes whereby whole nations are vtterly destroyed, make the remembrance of things past quickly to decay, and such things as are nowe done in the worlde, are likewise of all posteritie buried in forgetfulnesse.

Vers. 12 *I the Preacher, King ouer Israël in Ierusalem.*

And I doe not speake vnto you vnaduisedly, and of matters that either I know not, or haue receiued onely by heresay. I an Israelite speake vnto you Israelites, I your King sitting in Ierusalem as in the throne of veritie, speake vnto you my subiectes. I haue wanted no authoritie to inquire, nor abilitie or opportunitie to knowe, and indeede to take triall of all worldly things.

Vers. 13. *I haue giuen my minde wisely to search and finde out what soeuer is done vnder heauen, which sore trauaile God hath laid vpon men to afflict them selues withall.*

And my will hath not bene behinde my opportunitie and abilitie. For no man hath euer searched more carefully, no man did euer more earnestly bend his whole minde to finde out the causes and effectes of all thinges that are, or come

to passe vnder heauen then I haue done. For this is the thing wherin men neyther obserue any meane, nor make any end, nor take any good course; in that they make serch for al matters, I cannot say so diligently & exactly as curiously & inquisitiuely, neyther yet so profitablie, as vaineglorioufly: not referring all that their painefull trauaile in finding out matters to the glorie of God, but to vanitie, to foolishnes, to pleasures, last of all to vngodlinesse: vnlesse, (as hereafter wee shall haue occasion to shewe) they be guided by some other manner of Spirite, then by the Spirite of man. And this falleth out by the iust iudgement of God, who by this meanes taketh vengeance of the prophane boldnes of mans witte, which they haue receiued euen from that first parent of mankind.

Verf. 14. *I haue therefore perceiued all things that are done vnder the Sunne, they are all vanitie, and feede a man with wind, (or) are a vexation of minde.*

Beeing therefore thus inflamed with desire, and hauing diligentlie searched throughout the whole worlde in all places where the Sunne shineth vpon the earth; I haue found that all this great paines is taken in vaine, and I haue had no better reward for my labour, then the vnquiet and vnprofitable wearying of my minde, feeding it selfe as it were with wind.

Verf. 15. *That which is crooked cannot be made streight, and that which is wanting can not be numbred.*

For if we consider the things them selues, the very state of the whole worlde and all the partes thereof (as nowe it standeth since mans fall) and all the effects that follow therof, doe testifie so great a confusion and corruption, that whosoeuer shall spende him selfe in searching after them shall reape nothing thereby, but most toilesome trouble; especiallie for that no man is any more able to bring that confusion into order, or to reforme that corruption, then to restore all things to the perfite integritie of their nature.

Verf. 16. *Then I spake in my heart and saide, behold I haue enlarged and increased wisdome aboue all that went before me in Jerusalem, and my heart hath seene much wisdome and knowledge.*

And

And leaſt any man may happily thinke, that in deede I haue gone about it, but eyther for want of witte, or by fault of negligence haue not attayned vnto it, I may truly witneſſe this of my ſelfe without arrogancie, that I haue gone ſo farre, that as well in wiſdome and knowledge of all the ſecretes of nature, as in power, I haue farre excelled all thoſe though very ſpeciall men, that euer were in Ieruſalem which is the ſanctuarie of wiſdome.

Verſ. 17. *And when I applyed my heart to vnderſtand wiſedome and knowledge, & madneſſe and follie, I learned that this alſo is as wind to feed a man withall, or a vexation of minde.*

Beeing therefore thus prepared to get this knowledge, I thoroughly learned, whatſoeuer mans witte can reach vnto in the whole nature of things, not excepting thoſe wherein men ſwaruing from the truth, and beeing together by the eares about contrarie opinions doe bewray not onely their ignorance, but euen their folly and manyfold madneſſe. And now hauing gone thorough all, I profeſſe againe that I haue gotten nothing elſe therby but a penſiue wearieſomeneſſe of my minde, feeding it ſelfe with this moſt vaine ſearch as it were with wind.

Verſ. 18. *Becauſe in much wiſdome,* (there is) *much griefe, and he that increaſeth in knowledge, increaſeth ſorow.*

And by this diligent ſearch, euen the moſt ſharpe witted man is ſo farre from finding any thing that may content him, that contrariwiſe the further he goeth in this wiſdome, the more he is offended: and the more he hath learned, the more he is tormented, partly becauſe he is ſtill ignorant of very many things, partly becauſe he hath a very vncertaine knowledge of thoſe things he hath learned.

CHAPTER II.

VERSE 1. *I ſaide within my ſelfe, or to my ſelfe, I will prooue the with ioy, therefore looke vpon good things,* that is, drink merily, and take thy pleaſure in pleaſant things: *and behold this is alſo vanitie.*

Beeing



Eeing disapointd of this hope, thus I began to say within my selfe: Because ths toyling kind of life hath mocked & deceiued thee, goe now the contrarie way to worke: Rather pamper thy bellie, and souse thy selfe altogether in pleasure, and whatsoeuer may delight thee, take the fill of it. But here also I haue gotten nothing, but a most vaine vanitie. For what stedfastnes at all can a man finde in those things that consume & spend in the very vsing of them? and how can those things satisfie the minde, which beeing measurablie taken susteyne the bodie but for a final time; and beeing taken immoderately, are a most certen bane both of minde and bodie?

Vers. 2 Of laughter I haue said, it is mad, and of ioy, what is this that it worketh?

Wherefore I chaunged my minde, and abhorring laughter, Hence from me, said I, thou meere madnesse, and being out of loue with pleasures, I said, what haue I to do with thee thou flattering delight?

Vers. 3 I tooke counsell, (or) hauing aduised, I determined to draw flesh to wine, that is, to fare deliciously, and (yet for all that) *to acquaint my hart to wisdome, and to lay holde of follie,* (that is, to marke, what offence is herein committed.) *vntill I might see, what were requisite for men to doe vnder heauen the whol number of the daies of their life.*

Then turning from hence, after I had considered diligentlie and often, what way it were best to take, seeing neither of the former would prooue, I determined I could not doe better, then to liue daintily and sumptuously, as especially it becommeth a King, yet not dissolutely and excessiuely, but so as being not out of reason: & learning euen by this very moderation, wherein foolish men doe offend not knowing how to keepe a measure in this sumptuousnesse, I might at the length indeede vnderstand, what kind of life it were, wherein a man passing the course of this life, might worthelie seeme a blessed man.

Verſ. 4 *I made me goodlie workes, I builded me houſes, I planted me vineyardes.*

Betaking my ſelfe therefore to great ſtate, and to ſet out my life with all faire ſhewes and with aboundance, I ſpared no coſt in building moſt ſtately houſes, and in planting moſt pleaſant orchardes and gardens.

Verſ. 5 *I made me orchardes and gardens, and I planted in them trees of all fruits.*

I dreſſed me vp moſt goodlie plots, and planted in them trees of all kindes.

Verſ. 6 *I made me pondes of water, to water therewith the wood that brought forth trees.*

I built from the ground moſt cleere ponds full of water, that the woods lying vnder them (a moſt pleaſant ſight for the eyes to behold) might be watered by them.

Verſ. 7 *I got me ſeruants and maides and had children borne in the houſe, alſo I had great poſſeſſion of beeues and of ſheepe aboue all that were before me in Ieruſalem.*

In ſeruants alſo, as well bought with money, as borne in the houſe, and all things belonging to the ſeruice of a king: in flockes alſo and heardes, there was neuer any in Ieruſalem richer then I.

Verſ. 8 *I gathered me heapes of ſiluer & gold, & the chiefe treaſure of Kings and prouinces, and I prouided me men ſingers and women ſingers, and the delights of the ſonnes of men, a conſort, and conſorts,* that is, all kindes of muſicall inſtruments.

I heaped vp together gold and ſiluer and euery pretious thing that kings and princes doe lay vp in ſtore, and I was not without men ſingers and women minſtrels, and ſuch like things wherewith mens eares are delighted, beſides greate ſtore of muſicall inſtruments.

Verſ. 9 *And I became great, and increaſed aboue all that were before me in Ieruſalem: moreouer my wiſdome remained with me.*

Therefore I became great and increaſed ſo mightily, that of all that liued before me in Ieruſalem, there was none to be compared with me: and all this while in ſo great glorie, and ſo great aboundance of all things, I did not in any thing depart from the dutie of a wiſe king.

Verſ. 10 *And whatſoeuer mine eyes deſired, I withheld it not from them,*

them,nor did withdrawe my heart from any ioy: for my heart reioyced in all my labours, and this was my portion of all my trauaile.

I hid nothing out of my sight that pleased mine eies: I abstained from nothing wherewith my minde might be cheared: and I was able to followe and doe all these thinges, not onely with no griefe, but also with great pleasure, and I had no other fruite of this my labour, but pleasure for the time I enioyed them.

Vers. 11. *And I looked backe vpon all my workes that my handes had wrought, and the trauaile that I had laboured to bring to passe, and behold, all these things are vanitie, and feede me with wind,* (or, are a vexation of mind,) *neither is there any thing left vnder the Sunne.*

For I turned my minde to those so many and so statelie workes, in the only building whereof I had bestowed a great deale of verie pleasant I confesse, but verie painefull labour of minde and bodie, to see if these thinges would put me in hope of any stedfast and sounde matter, and such as were worthie indeede for my minde to staie it selfe vpon: beholde, in this my expectation also, beeing of my selfe foulie deceiued, I founde by experience that all these things, seeme they neuer so goodlie, are meere vanitie, wherewith a mans minde coulde be no better satisfied, then if he had taken his fill of winde: and indeede that there is no worldly thing vnder the Sunne, whether you respect men them selues propounding to them selues some one thing, some another, or the verie thinges which either them selues deuise, or the worlde offereth vnto them, that is of a stedfast and abiding nature. And in these so transitorie thinges, howe can a man looke for anie true and sounde quietnesse of minde, wherewith he may haue good cause to be content.

Vers. 12. *And I looked backe to see*, that is, to consider, *wisdome: for what is any man to come after the King in that which nowe is done?* that is, for what is there in anie priuate man, whereupon he may presume to match him selfe with the King thus going before him, to knowe the things that haue bene done before time?

Vers. 13. *And I sawe that wisedome is better then follie, as light is better then darkenes.*

And

And yet let no man for this thinke me to be madde, as if I did therefore make no difference betweene wisedome, and either madnesse or follie, which is the meane betwene them both: (and what private man can hope to come neere the King in searching out what hath happened in former ages?) I say, that in this so diuers and vncertaine tossing of my minde to and fro, I haue found this; that wisedome goeth as farre beyond follie, as light beyond darkenesse.

Vers. 14. *For the wise mans eyes are in his head: but a foole walketh in darkenesse; but I haue also learned that the same ende befalleth to them all.*

For wise men are truely sighted, so beholding things present with the eyes of the head, that they consider them also with the eyes of the minde, and doe also prouidently foresee things to come: but fooles can see no better at mid day then blind men. But (which is most miserable of all) I haue marked, that all this wisedome of the world can no way hinder, but that both of them must be subiect to the common inconueniences and calamities of mans life.

Vers. 15. *Therefore I saide with my selfe, as it falleth to the foole, so will it fall to me: to what end then should I be more wise? Therefore I said with my selfe this is also vanitie.*

Which if it be so that by no wisdome of man I can avoide, but that at length my condition must be al one with the most foole, what good wil it then do me to haue taken such paines to be wiser then he? Therfore vpon good reason I set it down with my selfe, that this also is a flitting and transitory thing.

Vers. 16. *For there shall be no remembrance of the wise man with the foole,* that is, there shalbe no mention, neither of the wise man nor of the foole in time to come: *because in the daies that follow all things shall be forgotten, and how dyeth the wise man with the foole?* that is, no otherwise dieth the wise man then the foole.

For in that things to come will by continuance of time be blotted out, surely the memorie neither of the wise, nor of the foolish that are departed can last long. And what a thing is this, that the wise man dyeth as well as the foole.

Vers. 17. *Therefore I hated life it selfe: because it is euill,* that is, displeaseth me, *whatsoeuer is done vnder the sunne: for all*

things

thinges are vanitie, and feede a man with winde, or are a vexation of minde.

Therefore the verie life of men was yrkesome vnto me when I considered these thinges: and whatsoeuer men doe vnder the Sunne did greatly displease me, because all things are vaine, wherewith men feede them selues as it were with winde.

Vers. 18. *I hated also my labour, wherein I trauailed vnder the sunne, because I shall leaue it to the man that shall come after me.*

Moreouer for another cause also I began to hate all that paines I had taken, though otherwise not greatly troublesome vnto me, and which I had bestowed in getting store of riches together, because at the length I must forgo them and leaue them to mine heire.

Vers. 19. *And who knoweth whether he shall be wise or not? yet shall he be Lord of all my labour wherein I haue trauailed, and wherein I haue bene wise vnder the Sunne: This also is vanitie.*

For can any man tell whether he shall be a wise man or a foole? But whatsoeuer he shall be, he must be Lord of them all, which he will abuse at his pleasure: And if it fall out that he be a foole, then for a foole haue I spent my life in heaping so many goods together, and in vaine shall I be founde to haue established my kingdome so carefully with good lawes, which he by his folly shall bring to nothing. And though he be a wise mã, yet will he not haue the same liking of all that I haue built, or set in order, but that which I haue built square, he will alter into round: to conclude, he will order all things both priuate and publike, not as I haue done, but according to his newe deuice. And therefore herein apeareth a wonderfull kinde of vanitie.

Vers. 20. *And I turned, (*that is, in thinking I came to this point,*) that I was vtterly discouraged in all my labour, wherein I had laboured vnder the Sunne.*

Therefore hauing caryed my mind to and fro euery way, and cast all accounts, calling my selfe home againe, I determined at once to giue ouer and cast away all my pensiue care and thought, wherewith I hauing liued so long had wearied my selfe.

Vers. 21.

Verſ. 21. *For there is a man, whoſe trauaile hath bene with wiſedome, and knowledge, and equitie:* (that is, it is not hard to finde ſuch a man, as by labouring wiſely, skilfully, and vprightly hath gotten him ſelfe riches:) *yet to a man that hath not trauailed therein, ſhall he leaue it for his portion. This is alſo vanitie, and a great euill.*

For, as I ſaid euen nowe, let a man vſe neuer ſo great wiſedome, skill, and vprightneſſe of minde in looking to his affaires, it falleth out for the moſt part, that ſuch thinges as he hath ordered and gotten with care, he leaueth to them to poſſeſſe, who wagged not ſo much as one finger toward the getting of them; which truely is a very great vanitie and extreeme miſerie.

Verſ. 22. *For what hath man,* (that is, what is there left vnto man,) *of all labour, & thought of heart, wherein he hath trauailed vnder the Sunne.*

For hath a man when he dyeth, any of all thoſe things remaining with him, in getting or keeping whereof he did by taking ſo great care, weary his bodie and minde all that long time, wherein he might haue taken pleaſure in enioying the vſe of his life?

Verſ. 23. *For all his dayes are ſorrowes, and his care taking griefe of minde, and his heart reſteth not, no not in the night. This is vanitie.*

The vſe, I ſay, of this light and life, whereof he had ſcarce any one moment voide of ſorrowes: wherein being occupied about endleſſe buſineſſe, he was neuer free from greeuances of mind, and paſſed not ouer ſo much as the very nights, wherein other liuing creatures take their reſt, without continuall vnquietneſſe, which is an eſpeciall proofe of mans vanitie.

Verſ. 24. *Is not this then good for man,* (that is, is it not the onely commoditie comming to man of his great labour) *to eate and to drinke, and to ſhewe his ſoule the good that commeth of his labour,* that is, cheerefully to enioy the goods gotten by his labour as long as life laſteth: *which alſo I ſawe was of the hande of God him ſelfe:* that is, I found by experience to proceede from the liberalitie of God him ſelfe, and that man can not giue it vnto him ſelfe.

What

What shall a man say then? Shall we cast away this life, or spend it in continuall mourning, as if this worlde were made either for no profitable vse, or euen for mans destruction? God forbid: for although we haue alreadie prooued that man can finde nothing, for the attaining whereof hee may worthily be tearmed a blessed man, neither in any part of this worlde, nor in him selfe, nor in those thinges, which either mans wit can finde out, or his wisedome performe, and set in order (for of thinges in themselues wicked, it was not needefull to speake, the vse and yssue whereof cannot otherwise be but alwayes vnhappie) yet it followeth not thereof, that of all those things, which for mans sake were created, there is nothing to be found, which may helpe a man to order his life wisely, discreetly, honestly and well: What good then is to bee gotten by them? namely, (to speake first of those things which are requisite for the maintenance of this present life) to looke for no other thing from them, then that, for which they were created, and to thee, whatsoeuer thou art, granted by God in that measure, that seemed good vnto him. Now, they were not made for this ende, that thou shouldest depend vpon them, or rest in them, which we haue shewed to be so inconstant, neyther yet to hoorde them vp so as they shall doe no good, neyther to thy selfe, nor to any other: nor to waste them riotously, as if they would not spend fast ynough of themselues: but to the ende, that according to thy place and calling thou shouldest with a caulme and a quiet minde, and being content with that thou hast gotten by thine honest labour, shouldest so passe this life. And if besides this vse, thou looke for any other thing from them, thou art greatly deceiued, forasmuch as in the verie right vse of them, they spend & waste away. But moreouer remember this, that neither by chaunce, nor by help of the selfe same thinges thou hast atteined them, either by gift from anie other, or by meanes of thine owne labour, or that thy life is sustayned by them: but that of the speciall bountie of God, thou hast receiued them, to whome for that cause thou art bound to giue thanks for all, and of whome onelie thou canst obteine to enioy them quietly and contentedly.

Vers. 25. *For who could eate or feele*, that is, satisfie the bodie

bodie & feed the ſenſes with thoſe good and pleaſant things, *outwardly more then I?* that is, more eaſily and abundantly then I?

But I pray you beleeue me, who haue moſt of all, and moſt eaſilie tryed what is in them. For if there could any other commoditie redound to men of thoſe things, that are waſted in the very vſe of them, could any man take better triall of it then I, who haue wanted nothing to ſatisfie mine appetite and deſire?

Verſ. 26. For vnto a man that is good in his ſight, God giueth knowledge, and wiſdome, and gladnes: but vnto the ſinner he giueth penſiue carefulneſſe, to gather together and to heape vp, to leaue vnto him that will be good before God, that is, that all that he hath gathered may come to his lot, vpon whom it ſhall pleaſe God to beſtow it: *This is alſo vanitie, and feedeth a man with wind, or is a vexation of mind.*

But the thing I ſpake laſt of, is farre the greateſt, and euery way the principall: namely, ſet it downe with your ſelues for a ſure truth, that the skill and grace to vſe all theſe things wel, proceedeth from none other, but from the ſpecial bountie of God, who vnto men that referre his gracious gifts to the holie ſeruice of him ſelfe, giueth both that wiſdome and knowledge of matters which a man muſt needs haue before he come to the practiſe of life, and diſcretion whereby men may put in execution as they ought ſuch things as they haue wiſely deuiſed, finally that ſtaied and contented minde which is altogether needefull for them, that they be not eyther puffed vp with proſperitie, or daunted with aduerſitie. But when men againſt their owne conſcience, and alſo againſt Gods warnings, and that among vs that are the people of God, doe liue ſhamefully, the ſame God beeing a iuſt iudge, putteth in their hartes miſerably to torment themſelues in gathering together and heaping vp thoſe things, which afterward the ſame God at his owne pleaſure taketh away and giueth to whome he will, ſo that in their moſt toyling life, wherunto they put themſelues, there is no leſſe vanitie to be ſeene, then if a man did dreame he could be ſatisfied with drawing in wind.

CHAPTER III.

VERSE 1. *To euery thing there is an appointed time, and there is a fitte seafon for euery desire*, that is, for all things which men are carefull to atteine, *vnder heauen.*

BVT go too: let vs proceede to that almoſt infinite variety and contrariety of things wherein this reſtleſſe life is occupied: whereof ſome God hath bound by the lawes of nature, others men voluntarily take in hand to performe by cunning and induſtry, others the neceſſitie of this life draweth on. Now for the beginning and accompliſhing of euery one of them Gods prouidence hath appointed a fit and conuenient ſeaſon, whereof dependeth the good ſucceſſe of the all, and which he moſt freely ruleth and ordereth at his owne pleaſure, but no mortall man is able either to ſtay, or to haſten forward.

Verſ. 2. *There is a fitte time to be borne, and a fitte time to die, a fitte time to plant, and a fitte time to plucke vp that which was planted.*

And to ſpeake firſt both of the beginning and ending of this tranſitorie life, meaning to come to other things afterward that come betweene them both: neither by being born can men enter the race thereof, nor by dying come to the goale, but at ſuch ſet times and ſeaſons as God hath before appointed: whether they come to be borne or to dye, either according to the lawes of nature, or againſt the order of nature. Neyther onely in mans byrth and death is this to be ſeene, but almoſt infinite diuerſities of plants created for the vſe of mans life, haue their appointed time, wherin to be plãted & to grow, and wherin to be plucked vp, either after they are waxen ripe and come to their age, or in the meane time as neceſſitie requireth.

Verſ. 3. *There is a fitte time to kill, and a fitte time to make whole: a fitte time to pull downe and a fitte time to build.*

And not onely natural life and death haue their appointed ſeaſon, but there is alſo a time limited, wherein not without the manifold and vnſpeakeable counſell of God life is cut off, either by a thouſand deadly miſchiefs falling out by chance,

chance, or by outward force and violence. And contrariwise men escape from daungers lighting vpon them by some other occasion, and recouer of very many diseases of all sorts. And during this life, either necessitie so requiring and mans will so seruing, buildings are sometimes reared vp, sometime pulled downe, the bringing whereof to passe dependeth vpon some fitte and seasonable opportunities, which are not within the power and discretion of man.

Vers. 4. There is a fitte time to weepe, and a fit time to mourne, and a fitte time to daunce.

And howsoeuer mē study to auoid al troubles, yet notwithstanding they can neyther auoid the causes of weeping, but many times are compelled to lament against their wils, neyther can they reioyce at any other time, then when it pleaseth God.

Vers. 5. There is a fitte time to scatter stones, and a fitte time to gather stones, a fitte time to imbrace, and a fitte time to be farre from imbracing.

And if any man haue determined either to pul down houses, or to gather stones for the building of them, he must wayt for a fitte season, which hangeth vpon many circumstances. Doest thou purpose to marrie a wife, or to haue a childe by thy wife? here is a fitte and appointed season, which sometime thou art eyther compelled to obey against thy will, or if thou resist it, thou bringest some great mischiefe vpon thy selfe.

Vers. 6. There is a fitte time to seeke and a fitte time to loose, a fitte time to keepe, and a fitte time to cast away.

Doest thou vse marchandise, or doest thou occupie any craft or trade to get thy liuing by, thou must marke and that diligently the time wherein thy gaine is to be gotten, & yet looke to thy self as skilfully & as diligently as thou canst, thou shalt find there is some time, wherin thou must euen be faine to suffer losse. Moreouer very experience shall teach thee, that there is a seasonable and fitte time appointed not onely for sparing, which alone most men studie for, but also wherein thou must be content willingly to suffer losse, and of thine owne accord with gainefull dammage to cast away that thou hast gotten with long labour.

Vers. 7. There is a fitte time to rent, and a fitte time to sow, a fitte

time to keepe ſilence and a fitte time to ſpeake.

Yea the very garments wherewith we are clothed at fitte and ſeaſonable time are ſowed, or rent in ſunder: and ſpeech it ſelfe whereof there is ſo neceſſary & ſo large vſe, is not at euery time either to be put forth or kept in: which he that doth not moſt diligently obſerue, as he doeth depriue him ſelfe of infinite commodities, ſo doth he lay him ſelfe open to very many calamities.

Verſ. 8. There is a fitte time to loue and a fitte time to hate: a fitte time for warre, and a fitte time for peace.

Finallie, whereas mankind is tyed and bound together by the right vſe of true friendſhip, both in louing and keeping friendes, and alſo in the vſe of them, there is wonderfull much in fitte times and ſeaſons. And there is no leſſe force in the contrarie, that is, in diſcerning our enemies, and either in ſetting vpon them, or taking heed of thē, & alſo in turning to our own vſe & benefite ſuch iniuries & diſcommodities as are like to befall vs. For what order ſo euer men take with thē ſelues & with al that they haue, ſometime concord, ſometime diſcord chaungeth & altereth al priuate matters; ſometime peace, ſometime warre turneth vpſide down the courſe of all mens affaires generallie.

Verſ. 9. What then is there left and remaining to come to him that laboureth, of all that, wherein he trauaileth.

Which beeing ſo, what certēn or laſting thing is there, which any man can hope to attaine by all the paines he is able to take?

Verſ. 10. I haue ſeene the diſtracting care which God hath giuen to men to vexe them withall.

And I doe not ſpeake this raſhly, but hauing diligentlie conſidered and weighed infinite matters full of buſines and care, beeing aboue the capacitie of men and nothing belonging to them, wherewith (God ſo taking vengeance of them) mortall men doe torment them ſelues, whereas they ought rather to ſubmit them ſelues to the prouidence of god and whollie to yeeld them ſelues to be ruled thereby.

Verſ. 11. God made all things beawtifull in their fitte ſeaſon: yea he hath euen ſet the world in their harts, to wit, in mens harts: that is, he hath brought to paſſe by his iuſt iudgement, that men

men thinke they haue as it were the world it selfe and the gouernement thereof in their bosome; *beside that*, that is, hauing no regard that, *no man findeth*, that is, attaineth vnto *the worke that God hath made from the beginning to the end.*

For God the most wise and mightie Creator and gouernour of all things, as he created all things in a most beautifull order, and appointed fitte and conuenient times for euery thing that was to be, wherein no want or defect at all can be found: so beeing highly displeased with mans proud curiositie and impatiencie, he plagued their mindes with this doting perswasion, that they dreame they are able to perceiue and gouerne that perpetuall course of times running downe thoroughout all ages, which notwithstanding they come so short of, that (poore men) they are not able by any studie or search to comprehend, or reach vnto, not so much as one worke of Gods prouidence, in al points as the same is begun and brought to perfection.

Vers. 12. *Therefore I knew that there is no better thing for men, then to reioyce, and to enioy their goods in their life.*

Therefore whosoeuer is wise, let him cease to follow the example of foolish men, thus tormenting them selues with vnadui sed and vaine searching vp and downe; and rather with a contented and quiet minde let him take his pleasure in the present goods that God hath graunted vnto him.

Vers. 13. *But euen that a man eateth and drinketh, and seeth good*, that is, receiueth fruit of his labour, *it is the gift of God.*

And yet let no man think that he is able to giue vnto him selfe either the vse of these commodities, or this contentednesse of mind. For as the selfe things, so this also is graunted of the speciall gift and bountie of God, that a man hauing discharged the dueties of his calling is able to enioy and to take pleasure in the vse of this light, and in those things that are prouided for the nourishing of the bodie; and therefore aswell ought we to pray vnto him, and looke to receiue from him alone all these things, as when we haue obtained them giue thanks to him for them, and vse them according to the rule of his will.

Vers. 14. *I know that what God doeth shall alwaies be*, that is, whatsoeuer God hath appointed shalbe, shall alwaies necessarily

beastes haue any of those thinges left, which are necessary for maintenance of this life: but as well from the one as the other, all these worldly thinges vanishe away at their death.

Vers. 20. *All this goeth to one place, all this came from dust, and to dust shall returne.*

For both men and beastes goe to one place, to wit, to dust, from whence they were both taken.

Vers. 21. *Who knoweth*, that is, although it bee so, as afterward it followeth. *chap.* 12. 9, yet what man among a thousand knoweth it, and by what reason of man can it bee vnderstoode? *Whither the spirit of the sonnes of men go vpward, and whether the spirite of beastes goe downeward into the earth.*

Yea but you will say there is a great difference betweene the spirite of men & of beasts. For the one departing out of the bodie flyeth vpward to him that gaue it, but the spirit of beastes dying with the bodie goeth downeward. But what man among a thousand knoweth this? nay, this difference cannot bee vnderstoode by the meere light of mans vnderstanding.

Vers. 22. *Therefore I sawe that there is nothing better, then for a man to reioyce in his workes: for this is his portion. For who can bring thee to see, what shall come after thee?*

All which thinges being so, we conclude, that those onely are wise in this worlde, who according to the condition of their calling, following an honest kinde of life, doe take their pleasure in such thinges, as they haue well gotten. For hee is a foole, who seeketh to get anie thing else thereby, besides the onelie fruite, that commeth by vsing such thinges, and that determined onely within the compasse of this life, and forgetting his owne profite, tyreth himselfe with vnnecessary yea vayne and most troublesome thoughtes, about thinges to come, whereas God onely challengeth vnto himselfe the knowledge of them.

CHAP. 4.

Vers. 1. *Therefore when I had turned my selfe another way, I considered all the oppressions that are wrought vnder the Sunne, and beholde, there mette me the teares of them that are oppressed, and want a comforter: yea, power resteth in the hande of those that doe oppresse them, and they haue no comforter.*

But

BVT goe to, from this consideration which hath lifted me vp aboue the worlde it selfe, let vs returne to consider those thinges which are done neerer at hande among men themselues.

And here, in the verie entrance I light vpon all kindes of iniurie, wherewith men neuer cease to vexe one another in all places where the Sunne shineth: yea, which is of all other thinges most miserable, euery where there is aboundance of teares shedde, but a man can no where finde any that deliuereth the oppressed. And no maruaile if they haue no man to relieue them in these calamities, considering that power & sway resteth in their hands, by whom they are oppressed.

Vers. 2. Therefore I praysed the dead, that are alreadie dead, aboue the liuing that yet liue.

Therefore their condition seemeth the better, who are already departed out of life, thē theirs that linger yet in life.

Vers. 3. Yea, and he is better then they both, who yet hath not bene, nor hath seene the euill that is wrought vnder the Sunne.

And againe, his state seemeth more worthie to be wished for, then either of theirs, who by reason he was neuer born, hath had no feeling of so many calamities, whereunto all men are subiect, that liue in any place of the earth,

Vers. 4. Also I marked that in euery labour and euery good worke, a man is in daunger to be enuyed of his fellowe: which also is vanitie and a consumption of the minde.

To this euill may be added another also, that I haue marked: that although a man bee neuer so carefull to liue vprightly, and doe behaue himselfe well in any kinde of life, yet he cannot escape the enuie of others: and euen of those that least ought to doe it: which vndoubtedly doth proue the notable vanitie of this life.

*Vers. 5. The foole foldeth his handes and eateth vp his owne flesh*e, that is, wasteth away him selfe.

And beholde, on the other side there want not ydle, sluggish & men good for nothing, who foulding one hand within another, doe sitte them downe in idlenesse, as if they did put some religion in going about no worke at all vntill at length they be founde to haue wasted thē selues & all that they had.

Vers. 6. Saying, better is a handfull with rest, then as much

as

as both handes can gripe with vexation of minde.

And if you chaunce to aske them, what reason they haue for this slouthfulnesse, they will say, it is better thus peaceablie and quietly to be fedde with a small pittance, as much as the paulme of a mans hande will holde, then sparing neither minde nor bodie, to haue as much as both handes can holde.

Vers. 7. Then turning my selfe to a place another way, I sawe another vanitie vnder the Sunne.

And in deede, they doe foolishely wreste this for excuse of their slouthfulnesse: yet I also turning to consider this, found thereby another notable kinde of vanitie, among the inhabitantes of the whole earth.

Vers. 8 There is some man alone, and not hauing any second, who hath neyther Sonne, nor kinsman, of whose labour notwithstanding there is no ende, and whose eyes are neuer satisfied with wealth. And for whome doe I labour, and beguile my soule of good thinges: that is, my selfe of the vse of all these good things. *This also is vanitie, and an euill disquietnesse.*

A man that is euen alone, who hath no dealing with any man, who hath neither sonne nor kinsman, yet toiling himselfe in continual labour, and bent more & more to increase his wealth, of the sight whereof, his insatiable desire can neuer haue ynough: surely, this is a most wretched man, who at least neuer remembreth to thinke thus with himselfe: for whose benefite doe I torment my selfe day and night, and robbe my selfe of all the commodities of this present life? Surely, who is able to expresse howe great vanitie and howe fond trouble this is?

Vers. 9. Two are better then one, because they haue better wages for their labour.

For contrariwise it is the greatest pleasure that can bee in this life, for a man to haue a companion in his labours: and as two are able to doe more and greater matters then one alone, so the profite that commeth of their labours ioyned together, is the more abundant.

Vers. 10. Surely, if they fall, that is, if either of them fall, one will lift vp his fellowe, but woe be vnto him that is alone, because if he fall, there is none to lift him vp.

Behold,

Beholde, if two goe on a iourney together, if one happo to fall, the other is at hand to helpe him vp: contrariwise, he is like pitifully to perish, who hath no companion to lift him vp.

Verſ. 11. *Moreouer, if two lye together, they ſhall haue heat. But how ſhould one alone be hoat.*

And if two lie in a bed together, the one will keepe the other warme, but hee that lyeth alone, lieth colde vnder his coueringes.

Verſ. 12. *And if any man offer violence to him, that is, to either of them, two will ſtand againſt him: finally, a threefold threed is not eaſily broken.*

And if a man ſet vpon either of the two, two are more eaſily able to beate backe one: finallie a corde made of a threefolde twiſt is not eaſily broken.

Verſ. 13. *A childe poore and wiſe is better then a King that is olde and fooliſh, who will no more be admoniſhed.*

Nowe I come to that kinde of life, which whoſoeuer hath attained is vſually accounted the moſt bleſſed of all men, to wit, that high degree of Kings, wherein whoſoeuer is placed, is accounted as a God among men. But for my part I woulde preferre a man being of that age that promiſeth no great matter of it ſelfe, and euen a poore man, ſuch as commonly are deſpiſed, yet a man endued with wiſedome, euen before any King, diſgracing his kingly authoritie, and many yeeres by his follie, and who can neither of him ſelfe foreſee what is meete to be done, nor can abide to be aduiſed by others.

Verſ. 14. *For there is that commeth out of priſon to raigne, and that being borne in his kingdome becommeth poore.*

Yea it falleth out oftener then once, that ſome man is aduaunced euen from the fetters to a kingdome, and that he is brought to extreme pouertie, who was a King not made but borne.

Verſ. 15. *I ſawe all men that walke vnder the ſunne, with the ſeconde childe that ſhall ſtand vp in his place.*

Moreouer we ſee in euery where come to paſſe, that the moſt parte of ſubiectes deſpiſing the King after he is farre growen in yeeres, doe ſtriue to put them ſelues ouer vnto his ſonne that ſhall be his ſucceſſour.

Verſ. 16.

Verſ. 16. *There was no ende vnto the whole people, the whole people* I meane *that were before theſe, and they that ſhall come after theſe, ſhall not reioyce in him. Surely this is alſo vanitie, and a conſumption of minde.*

The ſame alſo fell out in former times, by reaſon that the people neuer contented them ſelues with any one, namely, that they who then liued deſpiſing this mans grandfather, who is nowe ſo much deſired, did greatly affect this man, who is nowe forſaken of the younger ſort that are come vp in their place. And further alſo it will come to paſſe, by that time this man is olde, he ſhall alſo be contemned of their poſteritie whome he did ſo highly pleaſe. For euen this kingly honour is alſo ſubiect to a kinde of vanitie, and ioyned with many and very great troubles.

CHAPTER V.

Verſ. 1. *Take heede to thy foot,* that is, marke whither thou goeſt, *when thou goeſt to the houſe of God, and come neere rather to heare, then to giue the ſacrifice of fooles; for they vnwares draw neere to doe euill.*

THerefore whoſoeuer thou art that deſireſt to knowe, what way thou muſt take, both in maintaining this life, and for the attaining of true happineſſe out of this worlde: firſt of all remember that this is not to be learned in mens ſchooles, but elſewhere, to wit, in that houſe, which God hath choſen and ſanctified for him ſelfe. To this therefore thou muſt come, but ſo prepared as becommeth thee. Therefore going thither conſider eftſoones whither thou goeſt, and to whome thou goeſt, and be not like thoſe fooles, who as if God had neede of their ſacrifices, dreame that they haue fairely done their duetie, when they haue laden the altars with giftes. For ſacrifices were not ordained to that end, that men ſhould reconcile, or deſerue of God by their giftes that they offer: neither are we to go to Gods houſe, to adde anie thing to him, but to receiue ſome thing from him, namely, to heare and to vnderſtand true wiſdome that there ſoundeth. And what ſhould I call them but fooles, who are ſo ignorant,

both

both of the nature and will of God?

Verſ. 2. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a word before God.*

For God is in heauen and thou vpon earth, therefore let thy wordes be fewe.

Therefore, when thou art about to pray to God, let not thy tongue runne afore thy wittes: yea beware thou do not by and by with thy mouth powre that out before him, which thou haſt deuiſed with thy ſelfe. For God is on high, full of incomprehenſible maieſtie: but thou art a wretched man creeping vpon earth: neither doe we pray vnto him as ignorant of any thing, or needing our information, but to profeſſe thereby that we doe wholly depend of him, and to giue vnto him his due ſeruice. Therefore vſe but fewe wordes, but let them be holily and deuoutly framed.

Verſ. 3. *For dreames ariſe of the multitude of buſines, and fooliſh ſpeaches of ſuperfluitie of wordes.*

For as dreames are bred of the ſundrie & manifold cares that we take in the day time, ſo fooliſhneſſe doeth manifeſtly bewray it ſelfe in that vaine babbling.

Verſ. 4. *When thou haſt vowed a vowe to God, deferre not to pay it. Howbeit he alloweth not of fooles. Pay that thou haſt vowed.*

That thou haſt vowed vnto God, ſee thou pay cheerefullie, and without delay, that, I ſay, which thou haſt vowed duelie, and as the Lawe commmaundeth: for God is offended with thoſe that make fooliſh vowes. Render therefore, I ſay, vnto God that which thou haſt vowed.

Verſ. 5. *It is better not to vowe, then to vowe, and not performe.*

For who compelled thee to vow? Therefore rather then thou ſhouldeſt not be as good as thy vowe, better not to vowe at all.

Verſ. 6. *Giue not thy mouth to make thy fleſh ſinne:* that is, make not a vowe raſhly, whereby to make thy ſelfe guiltie of a ſinne: *neither to ſay before the meſſenger of God, that it is an errour,* that is, pretend not ignorance for the breaking of thy vowe. *For wherefore ſhould God be angrie with thee for thy vowe, and deſtroy the worke of thine hands?*

Therefore

Therefore let no vowe rashly fall from thy mouth, whereby to drawe vpon thy selfe an occasion of sinning. Beware of that also, least vpon false pretence of ignorance, asking absolution from thy vowe, at the handes of Gods ambassadour, I meane, the Priest, thou do grievously sinne against thy selfe: for to what end, by lying in that manner shouldest thou willingly and wittingly for so small a matter, prouoke against thy selfe the wrath of God who is able to destroy all that thou hast?

Verse. 7. Surely in multitude of dreames are vanities, and in superfluitie of wordes, but feare thou God.

Finally there are to be seene in that fond babbling, as many vanities, as in plaine doting. Therefore here is neede not of wordes, but of doing, that is, of vpright and sincere feare of God.

Verse. 8. If thou seest in a countrie oppression of the poore, and defrauding of right and equitie, thinke not too much vpon this manner of doing whatsoeuer men list; For he that is higher then the highest worketh these things, and there are that are higher then they.

And let it not cause thee to forgoe thy godlinesse, and to giue ouer the duety of a man that feareth God, because thou seest some oppressed, who ought to haue bene relieued, or because thou seest in some places that lawes are broken vnder colour of right, therefore to begin to doubt of that prouidence of God: For howsoeuer these things seeme to be tossed vp and downe, as if the worlde had no gouernour, yet be sure there is one aboue all these, that abuse the honour whereunto they are aduaunced, who hath also standing by him innumerable and most mightie ministers, whome in due time he may set a worke to execute his decrees vpon these proude men.

Verse. 9. But the earth is the most excellent among all things. The king becommeth a seruant to the field.

Howbeit, howsoeuer the greatest part of men by monie giue thē selues almost to infinite trades in this life, yet this, I say, that tillage is not onely the most profitable, but the moste necessarie of all other. For the earth is it which being

being as it were the common mother of all, cherisheth all, and the fruit whereof not kings are able to want, but are subiect vnto it.

Verſ. 10. *He that loueth money is not ſatisfied with money, and to him that loueth manie* followers *there is no good that commeth of it, and this is alſo vanitie.*

But monie which all men doe greedilie ſeeke to get, hath neuer ſatisfied any man: and he that is delighted with manie followers, ſhall in the ende finde by experience that he hath gotten no good thereby: for this alſo is full of vanitie.

Verſ. 11. *When goods increaſe, they are increaſed alſo that eate them, and what good commeth thereof to the owner, but the beholding thereof with his eies?*

For the more goods man hath, the more ſervants he hath need of, in keeping of whom he muſt be at the more coſt. & if any fruite come thereof vnto the owner of them, ſurely herein it is, that he ſeeth ſo manie more at home, vpon whoſe meate and maintenance he ſpendeth his goods.

Verſ. 12. *The ſleepe of him that trauaileth is ſweet, whether he eate litle or much, but the fulnes of the rich man will not ſuffer him to ſleepe.*

After the diſtempered and riotous diet of rich men followeth an vnquiet night: but the ſleepe of labouring men that liue from hand to mouth, whether they eate ſparinglie, or make larger meales then they vſe, is ſweet and quiet.

Verſ. 13. *This is alſo an euill miſerie that I haue ſeene vnder the ſunne, that riches are reſerued to the hurt of the owner.*

Moreouer I haue ſeene alſo another great euill among men that gape euery where for riches: namelie, that oftentimes it prooueth, that they doe with ſo great care laye vp ſuch ſtoore of riches, euen to their owne harme.

Verſ. 14. *For riches oftentimes are caſt away by ſome euill chance, and that rich man hath begotten a ſonne who hath nothing beweene his hands.*

Namely,

Namely, when that which a man hath gotten by taking so long and so painefull care, he looseth at once by some euill chance, either by the fault of the owner, or some other body, so that he leaueth not so much as one farthing to his children of his owne bodie begotten.

Verſ. 15. *And him ſelfe as he came out of his mothers wombe, returneth naked, to goe euen as he came, and to reape any thing of his trauaile, which he may carie away in his hand.*

And him ſelfe departeth as naked out of his life, when he returneth to the earth, as he came naked out of his mothers wombe: namely, departing euen in that manner hee came, and hauing not the woorth of a haire left of al he had gotten by his so great trauaile.

Verſ. 16. *Moreouer this is alſo a great euill, that in all points as he came, ſo alſo he departeth: what hath he left then of all that, for which he hath laboured in vaine?*

Surely he is moſt miſerable in two reſpectes, namely, for that not onely he departeth as he came, which is the common ende to all men: but becauſe euen before his death he was ſpoiled and vndone of all thoſe goods, which in vaine he had gotten by ſo great labour.

Verſ. 17. *Alſo all his dayes he ſhall eate in darkeneſſe,* that is, mourning and hiding him ſelfe out of mens ſight: *and he ſhall haue indignation, and much griefe and rage.*

In ſo much that he ſpendeth the reſt of his life that remaineth after he is ſpoiled of all his goods, moſt miſerablie, lurking as it were in darkeneſſe, full of impatiencie and calamities, and euen of rage and madneſſe.

Verſ. 18. *Behold then what I haue ſeene to be good & comely,* namely, *to eate and drinke, and to ſee the good that commeth of all a mans labour,* that is, to enioy the goods he hath gotten by his labour, *wherein he hath trauailed vnder the Sunne, the whole number of the dayes of his life, which God giueth vnto him. For this is his portion.*

Therefore I repeate that againe, which I haue alreadie ſo often ſaid: namely, that there is no other fruit to be ſought in the things of this worlde, then to vſe, for the cheriſhing of his life the goods that he hath gotten by honeſt labour, ſo long as God graunteth him vſe of life, and to ſeeke for no other

ther profite therby, but only to be cõtent with this his lotte.

Verſ. 19. *Yea that God hath giuen to any man riches and wealth, and hath graunted him power to eate thereof, and to take his portion, and to reioyce in his labour, this is the gift of God.*

In the meane time let euery man continuallie remember both that his riches howe great ſoeuer they are, as alſo that a man hath libertie quietlie to vſe them, after he hath gotten them by his owne labour, and by doing the beſt he can, proceede onely of the meere bountifulneſſe of the moſt gratious God, and therefore that he is both to aske at his hand, and alſo in holie manner to referre it to his glorie.

Verſ. 20. *For he doeth not much remember his life, becauſe God anſwereth him in the ioy of his hart.*

But O happie and bleſſed man, by whome God is intreated to graunt him this quietnes of minde, & that conſciẽce, that doth not pricke him when he calleth to remembrance euen a very few things in his former life.

CHAPTER VI.

VERSE 1. *There is another euill alſo which I haue marked and that a very great one, vpon men,* that is, lying vpon moſt mẽ.

AND how great the benefit of god is, appeareth by the cõtrariety of calamities, which I haue marked in moſt mẽ.

Verſ. 2. *There is man to whom God hath giuen riches & wealth, & glorie, and his ſoule wanteth nothing of all that it deſireth but God giueth him not power to eat thereof, but a ſtraunger deuoureth them. This alſo is vanitie, and an euill miſerie.*

For how many may ſee flouriſhing in great wealth, and all manner gallantneſſe of life, ſo that they ſeemed to want nothing that they could deſire, which notwithſtanding they are kept from enioying, by reaſon they are ſuddenly conueyed away to ſtraungers? This is alſo a very great vanitie, and doth manifeſtly ſhewe, both how inconſtant the condition of all things in this world is, & alſo how vncerten the poſſeſſion of them is.

Verſ. 3. *If any man haue begotten an hundred children, & lined many yeeres, and the dayes of his yeares he multiplyed, whoſe ſoule notwithſtanding hath not beene ſatisfied, with thoſe good things, &*

hath euē wāted burial, I say that one born out of time is better thē he.

For giue me a man whome God hath vouchsafed both a very large family, & so long a life, that he can make account of very many yeares; who yet at the last hath not beene suffered to enioy these his goods, and whose life past is dishonoured by his infamous end wanting buriall, surely I would think that such a mans state were worse, then the state of him that is borne out of time.

Vers. 4. *For be it that he did come in vaine, and is gone into darkenes, and his name be couered with darkenes.*

For be it that he that is borne out of time be come as if he had not come, as it were the night so couering his comming, that there shall neuer be any talke of him.

Vers. 5. *Moreouer be it that he neuer saw the Sunne, nor knew it, he hath quietnesse*, that is, more quiet and better condition, *aboue the other.*

And as for that he neuer saw the Sunne, nor euer knew any thing in the world, it is so farre from making his state that is borne out of time to be the worse, that contrariwise euen therein also his condition is the better, because he hath bin free from all those troubles, that haue so miserably disquieted that other man.

Vers. 6. *And if he haue liued two thousand yeares & seene no good, shall not all goe to one place?*

For be it that some man hath liued euen two thousand yeares, yet notwithstanding besides that his miserie hath bin so much the longer, at the length one and the same ende bringeth them both to one place.

Vers. 7. *All the labour of a man is for his mouth, yet his soule is not satisfied.*

Finally let worldly men weary them selues as long, and as much as they wil in taking care for the matters of this world, the fruit of that labour is but this, that they may haue nourishment for this life: and all their labour cannot be stretched farther, for as much as it is not limited within the narrow compasse of this life; and yet this meat and drinke is not sufficient to hold out life, in as much as it serueth but to nourish the bodie for a small time.

Vers. 8. *For what hath the wise man more then the foole, and what*

what hath the miserable, and he that knoweth how to walke among the liuing? that is, what difference is there betweene him that is in miserie, and him that knoweth the way how to liue here conueniently?

And whether we consider the very nature of those things, that serue to mainteine this life, or the men them selues, who by death are deliuered from this necessitie of eating & drinking, what excellencie hath a wiseman aboue a foole? and what difference is there betweene him that liueth in miserie and him that liueth conueniently among men? Surely none at all, because the life of them all is vpheld by those things, which are wasted in the very vsing of them, and death maketh all men one as good as another.

Vers. 9. Better is the sight of the eyes, then the soule that goeth away, that is, better is the condition of a cheerefull countenance, then his that by the palensse of his countenance sheweth that he pineth away, *but this also is vanitie and feedeth a man with vind.*

But you will say, It is better to haue a shining and cheerefull countenance, then to looke pale and sicklie, whereof the former befalleth to them that liue at harts ease, the latter to the miserable & hungry. I confesse it. But euen in these there is great vanitie, and much vaine trouble whereby that oddes that is betweene them is soone made euen.

Vers. 10. For his name that hath beene *is alreadie named, and it is knowne that he was a man: and he cannot striue with him that is mightier then him selfe.*

For he hath already gone thorough his lot, & hath gotten him a name alreadie which also shall continue. But it is manifest that setting aside all those outward things, whereby in this life a wise man is discerned from a foole, and he that liueth in miserie and pouertie from a rich man, yet as wel the one as the other is a man, that is a most miserable and weake creature, who whither he will or no, doth altogether depend vpon another, to wit God, who is mightier then him selfe.

V. 11. Surely many things increase vanitie, & what hath a mā left.

And the more things a man possesseth, or dealeth withall, the more sorts of vanitie is he subiect vnto, and of all those very many things, what hath he left at the last?

Vers. 12. *For what man knoweth what is good for him in his life, & in the number of the daies of his vanitie, which God hath made as a shadow? And who can declare vnto man, what shalbe after him vnder the Sunne?*

Finally what man can rightly iudge, what is truly profitable for him in the whole course of his life, all the daies whereof passing away like a shadow, he spendeth, so that he hath scarse time to looke vpon those things that are present? But as for things to come, whereabout men speciallie labour, can any declare them vnto man?

CHAPTER VII.

VERSE 1. *A good name is better then good ointment, & the day of a mans byrth better then the day wherein he was borne.*

NOW that I haue prooued mans life to be so vaine, and shewed it to be subiect to so many miseries without nũber, should a man therefore be discouraged, & cast away all care of his life? No in no wise, but rather we must so order it, that we doe, as much as may be, partly auoid the discommodities thereof, partly make light of them, & gather what fruit we can therby: concerning which matter & first for auoiding of euill I will in the former place recite certaine good lessons. And among them let this be first. That a good name is the richest reward of a life honestly led, and to be preferred before any delights and pleasures whatsoeuer; which whosoeuer hath purchased, there is no cause why he should feare death, but there is cause why he should thinke the day therof to be more commodious for him then the day wherein he was borne, because the day of death shall set vpon his head a crowne of that blessed good report, which he hath purchased by honest life.

Ver. 2. *It is better to go to the house of morning, then to the house of feasting, the house* I say of mourning, *wherein is the end of all men, and he that liueth, layeth it vp in his hart.*

Therefore we must giue eare vpto them, who get vp al the pleasures they can, to put as farre from them as may be all thought

thought of death as troublesome and bitter. For death is the ende of this life, whereof it standeth vs greatly in hande to beware that we be not suddenly ouertaken. Therefore it is better for a man to ioyne him selfe with mourners, among whome he may see and heare such things as may put him in minde that he is mortall; then to sit among feastes, among whome a man may be made to forget that he is a man.

Vers. 3. Anger is better then laughter, that is, iust displeasure of minde, then vnmeasurable reioycing: *for by an euill countenance the hart will be good*, that is, pleasant: that holy sadnesse breedeth ioy.

It is also better to haue some sorow of mind, & to be greeued for things done amisse, then to be much giuen to reioycing and laughter: for of that sadnesse, at the length doeth grow true gladnesse of minde.

Vers. 4. The hart of wisemen is in the house of mourning, & the hart of fooles in the house of follie.

Therefore in wise mens mindes a man may marke sage and graue considerations, of such calamities as may happen to men; to the end that no aduersitie may take them vnprouided, and that they may not be deceiued by the most false and vaine shewes of this world and so caused to depart from their dutie. But contrariwise fooles thinke of nothing but of their most vaine delights and wanton toyes, vntill not thinking of it, they be ouertaken by some heauie mishappe.

Vers. 5. It is better to heare the rebuke of a wise man, then that a man should heare the songs of fooles.

But contrariwise thou whosoeuer thou art, that art careful to looke better about thy selfe, make this account: that it is farre more to be desired, if not by a mans selfe, at least by some other to be reproued, then to be rocked a sleepe with the toying speeches of such as sing fooolish songs.

Vers. 6. For like the noise of thornes vnder the pot, such is the laughing of a foole: which is also vanitie.

For as thornes burning vnder a kettel make a great crackling when they flame, but are out by and by: so the excessiue and immoderate laughter of fooles is soone done, and vanished away.

Vers. 7. Surelie oppression maketh a wise man mad, and a gift

corrupteth the heart.

Howbeit *I* confeſſed, that thinges goe ſo in the worlde, that ſome that are otherwiſe wiſe, by iniuries offered, and deſire of reuenge, are driuen to doe thoſe thinges, which bewray not onely folly, but euen madneſſe: and other ſome, although it be againſt their owne conſcience, yet, for deſire to increaſe their owne wealth, doe goe ſo farre, that they abuſe euen Lawe it ſelfe to doe iniurie. But albeit this miſchiefe can not be taken altogether out of the worlde, yet there wanteth not a remedie, whereby a wiſe man may looke to himſelfe, that hee alſo vpon this occaſion bee not carryed away headlong.

Verſ. 8. The ende of a thing is better then the beginning thereof, and he that is ſlowe to anger, then he that is proud in ſpirit.

Firſt therefore, let that be helde, which to bee moſt true, both the verie nature of God, who is a iuſt Iudge, and alſo continuall experience doeth proue: to witte, that the ende which followeth vpon ſuch wickednеſſe, is not ſutable to the beginnings of wicked men, becauſe experience it ſelfe proueth at the length their condition to be the better, who patiently and to the ende haue ſuffered ſuch iniuries as haue bene done vnto them: then theirs, who made no conſcience proudly and arrogantly to vexe the innocent.

Verſ. 9. Be not thou haſtie in thy ſpirite to bee angrie: becauſe anger reſteth in the boſome of fooles.

Therefore, being prouoked eftſoones, beware that thou burſte not out in anger againſt him, by vvhome thou art harmed: but on the other ſide, it is the parte of fooles, to keepe anger cloſe in their boſome, vvhich vvill put in their mindes none but verie euill counſell.

Verſ. 10. Say not, howe commeth it to paſſe, that the former dayes were better then theſe? For thou canſt not inquire of this thing according to wiſedome.

Much leſſe mayeſt thou charge God himſelfe, vvhich ouer manie doe, as if hee muſt needes giue thee an account, vvhy this latter age is vvoorſe then the former. For this chopping of logicke vvith God, can not proceede from any thing elſe, but from intollerable pride.

Verſ. 11. Wiſedome is good with an inheritance: and excellencie

lencie is theirs that see the Sunne.

Surely, among all that enioy the benefite of this life, hee is blessed, vpon vvhome God hath bestovved both vvisedome, and other thinges conuenient for the maintenaunce and vvell passing ouer of this life.

Vers. 12. *Because man is couered in the shadow of wisedome and in the shadowe of money: but the excellencie is in wisedome, which giueth life vnto the possessours thereof.*

For vvisedome is like a shaddovvie bovvre, vnder vvhich a man may flye for succour against all stormes; and albeit euen these outvvarde matters make much for the atteining of quietnesse in many aduersities: yet vvisedome is the thing that affourdeth true life to them that haue enioyed it.

Vers. 13. *Consider the workes of God: For who can make streight, that which he hath made crooked?*

Therefore in these cases, although they be such, as vvould moue a man to indignation, whereby men hauing their eies dazeled with impatiencie, sinne greatly, both against God and against themselues, betake thy selfe to wisdome, whereby thou mayst perceiue, that euen in this turning vpside downe of all Lawe and right, yet God most wisely and most iustly goeth about some worke, which in due time shall appeare. And canst thou or any man else make streight, that which he hath made crooked?

Vers. 14. *In the day of good*, that is, in prosperitie, *bee in good*, that is, enioy the benefite of God: *but, in the day of euill, looke:* that is, in aduersitie be not hastie, but consider diligently of the whole matter. *For God hath made this also ouer against that*, that is, aduersitie directly contrary to prosperitie, *for that cause that man may not finde any thing after him*, that is, that man may bee compelled to rest in his prouidence.

What is then to be done? namely, enioy prosperitie in a holy maner, by the same benefite of God. And when thou feelest any aduersitie, be not grieued out of reason, but reuerently, & in the feare of God, waigh it with thy selfe. For so it pleaseth God to temper the life of man by giuing sometime prosperity, sometime aduersity: & that in such sort, that men

finde by experience, they are not able to atteine to his wisedome, how much soeuer they straine their wittes to searche out the causes of his workes.

Vers. 15. *I sawe all these thinges in the dayes of my vanitie: There is a iust man that perisheth in his iustice, and there is a wicked man that prolongeth his dayes in his wickednesse.*

And yet, thinke not this troubled state of mens affaires, to be any straunge matter. For thou seest no more, then I my selfe also haue seene, while I haue liued here the same life subiect to vanitie that other men doe: to witte, that honest men do often times perish by occasion of their vprightnesse, and contrariwise wicked men doe flourish verie long, by meanes of their owne wickednesse.

Vers. 16. *Bee not ouer iust, neither bee ouer wise: For why shouldest thou be found a foole?*

Doest thou then knowe, what thou hast here to doe? Beware, least hauing taken a wrong measure of the compasse of mans witte, thou define that which is right, after thine owne liking, and seeking to be wise aboue thy reach, thou be found to be, not the man thou wouldest be taken to be, but rather a blocke and a foole.

Vers. 17. *Be not too wicked, neither be too foolish. For why shouldest thou dye, not in thy due time?*

Yet on the other side, I woulde not haue thee so hang in suspense and doubt, that thou shouldest fall into their madnesse, who, because they cannot vnwind themselues out of that which so curiously and without all religion they inquire after, denying Gods prouidence, doe fal to opē vngodlines: For so thou shalt wilfully bring destruction vpon thine owne head.

Vers. 18. *It is good for thee to lay holde of this, and yet not to withdraw thy hande from that,* that is, the other extreme: *for he that feareth God, getteth out of all these thinges.*

Therefore holde thou the meane betweene those two extremities, neither inclining wholy to this side nor to that, but standing so steadie, that one extreme may bee tempered with another. For this is the onely meanes to escape out of all these streights, namely, if a man so behaue himselfe, that neither prophanely inquiring into God him selfe, nor wickedly

wickedly scorning at that, which hee can not conceiue. but falling downe before the Maiestie of God, which wee cannot comprehend, doe rest wholy in his will.

Vers. 19. *Wisedome strengtheneth a wise man aboue tenne mightie men in a citie.*

Therefore followe after this wisedome, and neuer depart from it, for it will be a stronger stay for thee, in all those aduentures, then if thou hadst the power of tenne mightie princes of any citie.

Vers. 20. *Surely, there is none righteous vpon earth, that doeth good, and sinneth not.*

And thus hath bene declared, howe wee ought to stande affected towardes God in this so great and vnreasonable disorder. Now let vs shewe howe it becommeth vs to behaue our selues toward the men themselues that are thus out of order, and out of reason. First therefore, let vs set downe this, that there is no one man in the whole earth, be hee of neuer so honest and vpright a life, that neuer swarueth from the duetie of a good man.

Vers. 21. *Yea, giue not thy heart to all words that are spoken, neyther heare thy seruant when he curseth thee.*

But thou wilt say, whereto serueth this? namely, least when thou hast bene hurt by a man in any matter, though it be most vnworthily. (as for example, if thine owne seruaunt bee so farre carried against thee his master, that hee euen raile vpon thee and reuile thee) thou set thy whole minde vpon the indignitie of this fact.

Vers. 22. *For euen thy heart knoweth often, that thou also hast cursed others.*

Rather aske counsell of thy selfe, and thou shalt finde, that it hath befalne thee more, then once to giue railing speeches to another man. Thereupon will followe, that thou wilt beare much more moderately, that which is committed against thy selfe, and being priuie to thy selfe of mans weakenesse, wilt bee more readie to graunt pardon, whereof thou thy selfe hast had experience, then to reuenge an iniurie.

Vers. 23. *All these thinges haue I tryed in wisedome*, that is, by the helpe of my wisedome: *And I said, I will be wise. But*

that

that wisedome was farre from me.

Moreouer, in this most troublesome conflict, let this bee the second precept. That when it falleth out, that a man hath bridled his impatiencie, hee doe not thereupon perswade himselfe that he is become a moderate and a wise man, but if hee haue well begunne, let him with courage and constancie continually thinke howe hee may goe forwarde, rather then please him selfe in some thinges that are past. And I praye you, beleeue mee that haue experience: for I tell you no more, then I my selfe, by the wisedome which you knowe God hath giuen mee, haue learned, which I am not ashamed to confesse, that by laying open mine owne errour I may instruct others. Trusting vpon that wisedome that God had giuen mee, whereunto also was added experience, I thought my selfe in deede to be a wise man. But verie falsely, for it was so much the farther gone from me, as I thought it had come neerer vnto me.

Vers. 24. *For that is farre off which hath bene, & that which is most deepe, who can finde?*

And no maruaile: for thinges past, when they are once gone, are but slenderly knowen: but thinges to come, that as yet lie hidde in a most deepe pitte, who can fetche out from thence? Nowe all the deliberatien of a wise man commeth from conference of thinges past and to come.

Vers. 25. *Both I and my heart compassed about, to knowe and finde out wisedome and reason, and to knowe the wickednesse of follie and the foolishnesse of madnesse.*

But there is also another thing of great waight, whereof I will seriously put you in minde. For on euery side I haue endeuoured most carefully to knowe, trie and finde out whatsoeuer is done wisely and according to reason, and euen in searching out mens wickednes, and in what thinges follie and a thousande sortes of madnesse bewraye themselues.

Vers. 26. *And I founde a thing more bitter then death, to witte, a woman who is a snare, and her heart as nettes, and her handes as drawnettes, He that is good before God, shall escape from*

from her, but the sinner shall be taken by her.

And I founde one thing more bitter then death it selfe: to witt, a woman setting her whole desire vpon this, howe to intrapp men in netts and snares, as the hunter doth beastes, and to keepe them bound in fetters. Yet hee shall escape this mischiefe who vnfainedlie serueth God: contrariwise he shall fall into her nettes, that giueth him selfe to wickednesse.

Vers. 27. *See, this haue I found, saieth the Preacher, from one to one*, that is weighing euerie thing diligently, *to finde a reason*, that is, at the length to see what is good to bee done.

And that you may knowe that such catchers will meete with you in euerie place, and such also as suffer them selues to be taken, heare what I the Preacher signifie vnto thee in plaine wordes, that is, what I haue found after most diligent search of all things.

Vers. 29. *Onely, see, this haue I founde, that God made men righteous, but they haue sought out manie inventions.*

But this I haue founde to bee moste true: that God created man vpright in the beginning, whoe afterwarde by his owne discoursing brought vpon himselfe all these calamities, and therefore both that God is free from all fault, and that man hath brought vpon him selfe all these mischiefes.

CHAPTER VIII.

VERSE 1. *Who is as the wise man?* that is such a one as hee that is trulie wise? *and who knoweth the interpretation of things? The wisdome of a man maketh his face to shine, and the strength of his countenance is chaunged.*

And is there any that deserueth the name of a wise man? can any man tell what things meane? Surely wisdome shineth in the verie cleare and smooth countenance of a man

man, without all fierceneſſe and frowning: whereof I will nowe declare other profitable vſes in matters of greateſt weight.

Verſ. 2. I aduertiſe thee to take heede to the mouth of the King, and vnto the worde of the othe of God: that is, keeping eſpecially the othe whereby thou art bound vnto God.

Take heede eſpecially and followe my counſell, to obſerue whatſoeuer the King hath commanded, I meane ſo farre as may, without breaking the othe wherewith we are all bound to God.

Verſ. 3. Haſte not to goe foorth of his ſight, ſtande not in an euill thing, for he will doe whatſoeuer pleaſeth him.

And if peraduenture that which he commaundeth thee, doe not like thee, yet beware howe thou goe vnaduiſedly out of his ſight, as is the manner of proude and wrathfull men: but remember thou haſt to deale with him, who may doe with thee what he pleaſeth, and ſtande not in that which thou haſt ſaid or done amiſſe.

Verſ. 4. Where the word of the King is, there is a lorde: and who ſhall ſay vnto him, What doeſt thou?

For the Kings commandement goeth alwayes with power to bring it to paſſe, and what of his ſubiects, when he commaundeth this, or that, is able to ſtand againſt him?

Verſ. 5. He that keepeth the commandement, ſhall not prove, the euill thing, that is, calamitie: *but fitte ſeaſon and iudgement,* that is, howe it becommeth him to behaue him ſelfe, *knoweth the heart of the wiſe man.*

To be ſhort, he that ſheweth him ſelfe modeſt and obedient towardes him, whome he is bounde to obey, is free from many daungers and diſcommodities. But when and howe a man ought to obey; in a worde, what is the right rule of all obedience, wiſedome it ſelfe bringeth and declareth to the minde of a wiſe man.

Verſ. 6. For to euerie deſire, that is, *to euerie thing that a man purpoſeth, there is a ſeaſonable time and iudgement: but a man hath manie euills vpon him:* that is, men are ſubiect to manie diſcommodities and miſeries.

Surely whatſoeuer men purpoſe to do, the Lord hath moſt wiſely, and fitlie foreappointed to euery thing his due ſea-

ſon

ſon, and moſt conuenient meanes to bring it to paſſe, whereupon dependeth the iſſue thereof. But men either not knowing, or not regarding this, bring vpon themſelues infinite miſeries and calamities.

Verſ. 7. Becauſe he knoweth not that which ſhalbe: and indeede, who can tell him when it ſhalbe.

For that which they haue determined with them ſelues, they are perſwaded ſhall come to paſſe, and euen at ſuch time and in ſuch manner as they haue imagined, whereas notwithſtanding neither of themſelues, nor by ought that any other man can tell them, they are able certeinlie to know firſt whether that the thing ſhal be, and then if it ſhall be, when it ſhall be.

Verſ. 8. No man is Lorde of his owne breath, to receiue it: neither hath he power ouer the day of death: neither is it in his hand to caſt foorth in battell: neither ſhall wickedneſſe deliuer the poſſeſſour thereof.

And indeede howe can a man chalenge to him ſelfe the knowledge of things to come, who is not Lorde ſo much as of his owne life, ſo that he can either draw his breath longer, or die later then God hath appointed him? Nay it is not in his power who hath throwen a darte in battell to direct the ſtroke of his darte: neither can wicked men by anie of their wicked prankes eſcape deſtruction.

Verſ. 9. I ſawe all theſe things, and I ſet my minde vpon euerie worke that is done vnder the Sunne. I ſawe a time, wherein man beareth rule ouer man to his deſtruction.

Therefore whoſoeuer will examine the ſtate of worldlie matters according to the rule of his owne capacitie, he muſt needes be tormented with manie things and bee tormented in vaine, which I ſpeake by experience; for there is nothing done vnder the ſunne which I haue not marked, and the reaſon whereof I haue not ſearched: wherin as I was labouring, I lighted vpon a time of all other moſt miſerable, wherin it falleth out, that there are none other more daungerous and miſcheiuous vnto men, then euen they are, by whome they ought to haue beene well gouerned.

Verſ. 10. Then alſo I ſawe wicked men buried, and they returned, and thoſe that hauing come out of the houſe of the holy, that

is,

is *God walked foorth. To be forgotten in that citie wherein they had behaued themselues as did become them, which is also vanitie.*

But what should a man make of that, which I my selfe also haue seene? namely that when wicked men are dead, there come other in there roomes, in whome they seeme as it were to be borne againe: contrariwise that the godlie, who haue behaued themselues deuoutlie in the house of God, are thrust out thence, and that there memorie is gone euen in that verie citie wherein they so behaued themselues, which also prooueth the exceeding vanitie of men.

Vers. 11. *Because the worde commeth not foorth by and by*, that is punishment is not foorth with awarded *against euill deedes, therefore the heart of men is full in them to doe euill.*

And if God doe not by and by take punishment of the wicked, you shall straight way see men caried headlong, and striue to runne one before another vnto all wickednes, as if all euill men were sure to go scotfree.

Vers. 12. *Surely the vngodlie doeth euill an hundreth times, and he is differred*, that is, God vseth delay with him: *but I know that it shall go well with them that feare God, that feare*, I say, *his sight.*

In deede they are therein greatly deceiued. For albeit God for a time delay the punishment due to the wicked, and sinners by heaping sinne vpon sinne, doe abuse that his singular goodnes: yet shall it goe well with the good, to witt, such as feare God and are afraid to offend him.

Vers. 13. *But it shall not goe well with the wicked, neither shall he prolong his daies, but be shalbe as a shadow that feareth not the sight of God.*

Contrariwise the end of wicked men shall be euill, which their life though prolonged for a time, yet at the last shall come vnto. For they shall all vanish away as a shadow, who haue not feared the threatnings and wrath of the most patient God.

Vers. 14. *There is also another vanitie which is doone vpon earth, that there be righteous men, to whom it cometh according to the workes of the wicked, and there are wicked men to whome it commeth*

commeth according to the doing of the righteous. This also I said was vanitie.

But there falleth out also another thing in the world more contrarie yet to mans reason: to witt, that oftentimes the lot of righteous men is none other, then if they were wicked, and contrariwise prosperitie runneth as currantly on wicked mens side, as if they liued neuer so holily and vprightly. which also among other seemed to mee to be a verie great argument of the vncerten and inconstant state of worldlie matters.

Vers. 15. *Therefore I praised ioy, because man hath no good thing vnder the sunne,* that is, as pertaining to this life, being otherwise most miserable, and these fraile matters, *but to eat and drinke and reioyce,* that is cheerefully to vse those good things for the cherishing of the bodie, *& this will stick by him,* that is, this fruite he shall be sure to reape, *of his labour, in the daies of his life, which God hath graunted him vnder the sunne.*

Therefore not without good reason I said often, that as for this life and the things belonging thereunto, a man can not doe better, then to cast of this not onely vnprofitable, but euen most troublesome curiositie and pensiuenes, and sweetlie to enioy the things that God hath giuen him for the vse of this life: for this is like to be the fruit of that labour, which he hath bestowed vpon these transitorie things, all the time he hath liued here vpon earth.

Vers. 16. *For I applied my mind to knowe wisdome, and thoroughlie to vnderstand the busines that is done on earth: wherefore euen for daies and nightes man seeth no sleepe with his eies.*

When I had indeavoured with great studie to atraine the reason of all things that come to passe in the world, and had thoroughlie searched all those things wherein men with taking so great care doe wearie themselues, so that neither day nor night there commeth anie sleepe in their eies.

Vers. 17. *And I saw by euery worke of God, that men cannot finde out anie worke of his that hath bene vnder the sunne, for the searching whereof men doe labour and yet finde it not: For although the wise man should say hee knoweth it, yet can hee not find it.*

I found that the reason of that order & prouidēce, wherby

almighty

almightie God gouerneth all and euery thing, doth so farre passe all capacitie and vnderstanding of men, that though the wisest man that euer was, vse neuer so great cunning and diligence to finde them out, and make his boast that he hath attained this knowledge: yet he is not able to reach vnto no not the knowledge of one of Gods workes.

CHAPTER IX.

Vers. 1. *Therefore all these I laide vp in my heart,* that is, I determined with my selfe and studied, *to make all this plaine,* that is, throughly and plainly to vnderstand it: *to wit, that iust and wise men and their workes are in the handes of God,* that is, laid vp with the Lord, by whome they are gouerned after a secret manner which we are not able to reach, *yea and men knowe not either loue or hatred by all thinges that are in their sight.*

THis therefore standeth with me for a sure principle, which I will afterward more at large declare and that plainely: that both iust and wise men themselues, and whatsoeuer doth befal them, are gouerned after some secret maner onely by God almightie, which no mortall man is able to finde out: in so much that by all thinges which a man can see, and which come in his way, that is by the present state of this life, a man can not conclude either of Gods loue or hatred towards him.

Vers. 2. *For all these things fall out to the iust, as to all men: there is one euent to the iust and to the wicked: to the good and cleane, and to the vncleane: to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.*

For all those things, as health and sicknes, ioy and heauines, riches and pouertie, long and short life, honour and dishonour, finally all prosperitie and aduersitie in this worlde fall out all after one sort to the iust as to other men. I say both the honest and the wicked, the good or the cleane, and he that is defiled with wickednes and vncleannes, hee that serueth God and he that dispiseth him, are subiect all to the same

same lotte, there is all one condition in this life to the good man and vnto the sinner, and to him that maketh light of swearing, and him that putteth a conscience in swearing.

Vers. 3. *This euill is* most grieuous *among all that are done vnder the Sunne, that* there is *the same succesſe to all,* that is, to good and euill: *and moreouer that the hart of the children of men is full of miserie, and madnesse is in their hart, in their life: and afterward* they must goe *to the dead.*

And indeede among all things that are done vnder the Sunne this is most grieuous to mans reason, that euery thing happeneth to euery man. And vpon the necke of this also commeth another, that after so great and so many calamities indured in this life, and so many things fooliſhly done, at the last men must goe downe to the dead.

Vers. 4. *For he that is reckoned among the rest of the liuing hath hope. For a liue dog is better then a dead lyon.*

For he that is reckoned among the rest of the liuing, hath some hope left of better happe, and as we say in our common prouerb: A liue dog is to be preferred before a dead lyon.

Vers. 5. *For the liuing know that they shal dye: but the dead know nothing: neyther haue they any more reward. For their memorie is forgotten.*

For the liuing in deede know that their life shall not last euer, but in the meane time they enioy life, and the consideration of their mortallity is able & ought to instruct them. But the dead, after they are once past this life, haue no more feeling nor knowledge of any thing that is here done: neyther can any thing be added vnto them to make them better. For their memory is buried in deepe forgetfulnesse.

Vers. 6. *Both their loue, and their hatred, and their enuie are alreadie aboliſhed and they shall haue no more portion of all those things that are done vnder the Sunne.*

They haue lost whatsoeuer in this life they either loued or hated, and whatsoeuer they earnestly sought after, they haue no part, nor euer shall haue of all those things, that are done vnder the Sunne.

Vers. 7. *Goe, eat thy bread ioyfullie, and drinke thy wine with a glad minde.* But now *let thy works be pleasing vnto God.*

Which beeing so, againe I come to this point, to put thee

in mind whosoeuer thou art, that leauing those secretes that are onely in Gods hands, thou be content with thine owne and gape not after other mens goods, finallie that passing away this life with a cheerefull and quiet minde in the vse of thine owne goods, thou be alwaies intentiue to this one thing, that thou maist approoue thy workes vnto God.

Vers. 8. *At all times let thy garments be shining, and let not oyle be lacking vpon thine head.*

And yet I doe not simplie discommend something aboue that which euen for bare necessity mans life cannot be without, for as much as God hath for mans sake created not onely things necessarie, but many things also to serue for ornament and honest delight. Therefore let euen thy garment shine, and I forbid thee not to sprinckle thine heade with sweete oyntments, seeing God of his liberalitie hath graunted them also vnto thee.

Vers. 9. *See life*, that is, enioy life, *with the wife whome thou louest, all the daies*, I say, *of thy vanitie. For this is thy portion in thy life and in thy labour wherein thou trauailest vnder the Sunne.*

If thou haue gotten a wife, spend with her sweetely, as with a thing most deere vnto thee, all the dayes of this frayle life, which God hath giuen vnto thee. For thou must looke for no other matter of this life and of all thy labour.

Vers. 10. *Whatsoeuer thine hand findeth to doe, doe it according to thy strength. For there is neither worke nor deliberation, nor knowledge, nor wisdome in the graue, whether thou goest.*

Whatsoeuer thou knowest that thou oughtest or art able to doe for discharge of thy duetie toward God & thy neighbour, performe it to thy power and without delay. For that vncertaine time is at hand, wherein lying in the graue, thou shalt be able to doe nothing, no not so much as to thinke any thing, beeing depriued both of all skill to doe, and of all wisedome to deuise and consult.

Vers. 11. *Turning another way I saw vnder the sunne; that the race is not in the swift, nor the battell in the strong, no nor yet bread in the wise, nor riches in politike men, nor fauour in skilfull men: but there is a time & a chaunce happeneth to al men*, that is, things happen to all men, at such time and in such matter, as God hath appointed they shall happen.

And

And all men are not fitte for all things: And harken moreouer what a notable point I haue obserued, while I am carefully thinking about these matters: namely that man hath not in himselfe the vse of those powers either of mind or bodie, which God gaue vnto vs, either when we were borne, or afterward by labour. As for example neither they that haue actiue bodies haue it in their owne hands, to runne, nor souldier to be stout & valiant. Yea & though a man hauing those qualities vse them wel, yet the profite that commeth of them is not in his power that vseth them well. Hereof it is that sometime wise men lacke bread, and politike men riches, and skilfull men good fauour with other men. Therefore we must acknowledge that we receiue of God alone the onely giuer of euery commoditie & euery successe, both the aptnes to do this or that, and power to performe it, and the fruit that commeth of it.

Vers. 12. *For man also knoweth not his owne time: & as fishes that are taken in a harmefull net, & as small birds which are caught in a snare: as these, so men*, I say, *are intangled in an euill time, when it rusheth vpon them suddenlie.*

And this is so true, that men know nor, what will befall them at this or that time, whereof there are very many witnesses. Whome, though they be prouident ynough, yet as seelie fishes are taken in the nette that is layed to destroy them, and poore birds in the snare vnawares, so, when the time appointed for their calamitie commeth vpon them, it taketh them in their carelesnesse and when they thinke least of it.

Vers. 13. *Yea this wisdome also haue I seene vnder the Sunne which is great vnto me*, that is, which I make great account of.

And although Gods prouidence ruleth in all things, yet how great vse here is of wisdome to serue Gods prouidence, & euen then when vnthankfull men are well dealt by, I will not stick to shew by a memorable and worthie example.

Vers. 14. There was a certaine *small citie, and in it a few men, and there came against it a great King, who besieged it, and built great forts against it.*

A very mightie King setting vpon a small citie of it

selfe and inhabited but with a few citizens, besieged with a huge armie, & hauing made strong bulwarkes, & other engins meete to assault cities, had cast a trench about it.

Vers. 15. *And there was found therein a poore wise man, who deliuered the citie by his wisdome, but none remembred that man.*

And there was found in it a man, in deede of base condition (for God, as I said euen now, bestoweth his gifts vpon whome he will) but a man of great iudgement and counsell, whose wise counsell deliuered the citie from the siege. But O miserable vnthankefull men. For among those that were preserued by him, there was not one found, who in remembrance of this so great a benefit made any recompence vnto this poore man.

Vers. 16. *Then saide I, wisdome is better then strength, although the wisdome of the poore be despised and his woordes be not heard.*

Then saide I. Although this wisdome in the poore man were despised of these vnthankefull men, and there is no memorie reteyned of that notable fact, yet it is plaine that wisdome is to be preferred before any strength of bodie, or any other like thing.

Vers. 17. *Therefore let the wordes of wise men in quiet*, that is, speaking peaceablie and calmely, *be heard rather then the crye of him that beareth rule ouer fooles.*

Goe too then, let the orderly and quiet voice of wise men be heard, rather then the outcries of a foolish man that beareth rule among such as are like him selfe.

Vers. 18. *Wisdome is better then instruments of warre, and one sinner ouerturneth much good.*

Wisdome is better then all warrelike engins: but contrariwise euen one man going awry wrappeth him selfe and others in most extreme miseries.

CHAPTER X.

VERSE 1. *As dead flyes cause the ointment of the Apothecarie to stinke and to scraule, so him that is in estimation for wisdome and glorie, a little follie*, that is, some small foolish

act

a& disgraceth.

BVT whosoeuer thou art that hast well begunne, looke well to it that thou continue to the end; for as dead flyes make the confection that is wrought by neuer so great Art of the Apothecarie to haue a stinking scumme, so a man before had in great estimation for wisdome, and commended of many, for some small fault yet foolishly committed, looseth all his credite.

Vers. 2. The hart of a wise man is at his right hand: & the hart of a foole at his left hand.

The hart of a wise man in all difficulties inclining as it were to his right hand telleth a man what is needeful for him to doe: but the mind of a foole is wilfully caryed to the left hand, and euen to euery euill and fond matter.

Vers. 3. Moreouer in the way wherin a foole walketh, his hart faileth, and he telleth vnto *all men that he is a foole.*

And they that haue once entred into the way that follie haue shewed vnto them, not onely doe not marke that they are out of the way, but also in deed & word, as it were with a loud voyce doe more & more testifie their madnes to all mē.

Vers. 4. If the spirit of him that ruleth come against thee, leaue not thy place. For lowlines causeth great sinnes to cease.

But contrariwise continue thou in wisdome, and therefore (for example be it spoken) if his mind be mooued against thee for anie cause who hath rule ouer thee, beware least the indignitie of the matter cause thee to forget that thou art a priuate man and placed in a lower roome. For a minde that cannot be prouoked suppresseth and restreyneth great mischiefes that otherwise were like to follow.

Vers. 5. There is an euil that I haue seene vnder the Sunne, which is an error that cōmeth forth from the sight of him that beareth rule, that is, a sore euill, such as are cōmitted by mighty Princes.

And this example is none of those which seldome or neuer fal out, & therfore wherof there is no necessarie vse. For as for those manifold sorts of humane society, wherin one beareth rule to whome the rest are subiect, there is nothing more common in mens affaires, then (when euery man hath forgotten his duetie) insolencie in commaunding in those that are in authoritie, and stubburnesse in resisting in those

that are vnder authoritie. But they, to whome chiefe authoritie among men is graunted, doe offende worst of all, and most daungerously, because they, who haue rule ouer inferiours, can hardly steppe awrie from their duetie, without the destruction or at least the daunger of the rest that are vnder them.

Vers. 20. *Folly is placed in great excellencie: and excellent men sitte below.*

Hereof it commeth oftentimes, that most base men and such as are not meete to rule themselues, are set vp aboue other, and aduaunced to principall dignities and degrees: and men indued with greater gifts both of bodie and mind, lye as it were vnder their feete.

Vers. 7. *I sawe seruants on horsbacke and princes walking,* that is, on foote, *as seruants vpon the grouud.*

For I my selfe haue seene bondemen sitte on horsebacke, and worthie men both of bloude, and good desartes walke on foote.

Vers. 8. *He that diggeth a pitte, shall fall into it: and him that breaketh a hedge, shall a Serpent bite.*

So commonly it falleth out, while no man being content with his owne lotte, euery man seeketh to make his owne commoditie, by another mans discommoditie. But none are more disappointed then these ambitious men. For who soeuer diggeth vp a pitte for another man, at the length shal fall into it himselfe, and whosoeuer breaketh an hedge to get into another mans grounde, shall finde a serpent that will sting him.

Vers. 9. *He that remoueth stones, shall be made sory by them, and he that cutteth downe trees, shall be in daunger by them.*

He that diggeth downe another mans wall, or remoueth land markes, shall receiue losse by them, and he that cutteth downe another mans trees, shalbe in some hazard in cutting them downe, by the goyng awrie of his hatchet.

Vers. 10. *If the instrument be dull, and whose edge hath not bene whetted, it will euen make strength strong,* that is, it will not onely doe no good to him that cutteth, but it will so labour the strongest man that is, that it wil tyre him to no profite. *But wisedome is the excellencie of direction,* that is, it is it

especially,

especially, whereby thinges taken in hand, are well brought to their ende.

Finally, whosoeuer goeth vntowardly about any thing, that is, not being directed by wisedome, which alone, both foresheweth the right ende of all things that are to be done, and pointeth out the instruments wereby they may & ought to be accõplished, he looseth his labour: euen like vnto him, who when he would cut downe any thing, taketh a dull hatchet, whose edge he hath not sharpned, & wearieth himselfe in vaine.

Vers. 11. *If a Serpent bite without a charme, there is no excellencie in him,* that is, hee is no better, *who is Lorde of his tongue,* that is, who abuseth his tongue as he liste, and is a talkeatiue man and giuen to speake euill.

There is also another, and that a verie necessarie vse of wisedome, in ruling the tongue, and especially in bridling the tongue that is giuẽ to speake euill. For he is no lesse harmefull and to be feared, who taketh libertie to himselfe to blab out any thing of any man, then a serpent that secretly biteth a man in his way, and giueth him no warning by his hissing.

Vers. 12. *The words of the mouth of a wise man, are grace it selfe: but the lippes of a foole, swallowe him vp.*

And in deede a wise man so frameth his talke, that when he speaketh, his good grace in speaking commendeth him to al that heare him. But contrariwise a foole by his owne talke bringeth vpon himselfe destruction diuers waies.

Vers. 13. *The beginning of the words of his mouth is foolishnesse, and the latter ende is wicked madnesse.*

For a foole beginning his talke with foolishnesse, endeth in madnesse, and that many wayes bewraying it selfe.

Vers. 14. *For a foole multiplyeth woordes, and yet man knoweth not what shall be, and who can tell him what shall be after him?*

Also hee maketh no ende of speaking, rashly promising any thing vnto himselfe, whereas notwithstanding man not only knoweth not of himselfe what shalbe afterward, neither yet by conference with any other man can fully vnderstand what is like to befall him in time to come.

Vers. 15. *The labour of fooles wearieth euery one of them, not*

knowing how to goe into the citie.

Finally, in vaine doe manie men wearie themselues, neuer atteining to the right ende, euen as men that being out of the right way, in blinde lanes, going vp and downe this way and that way, can neuer finde the way into the citie.

Vers. 16. *Woe to thee O Lande, whose King is a childe, and whose princes eate in the morning*, that is, beginne the day with pleasures and ryot.

But O vnhappie Realme, that art ruled by a King, who is a childe, either in age or in vnderstanding, being voyde of sense and experience: and whose princes beginne the day with pleasures, which they ought to haue begunne with taking counsell.

Vers. 17. *But O happie Realme, whose King is the sonne of welborne men*, that is, borne of noble and princely progenitours, *and whose princes eate in due time, for strength*, that is, to refresh the bodie, *and not for good fellowe shippe*, that is, not for riot.

But contrariwise, how blessed a dominion art thou, who hast a king of noble progenie and princely vertues, whose sober princes take meate in due season, not to pamper the bellie, but to refresh the bodie that it may be strong and fitte to attend vpon their waightie affaires.

Vers. 18. *By slouthfulnesse the roofe falleth to decay, and by hanging downe*, that is, idlenes, *of the handes the house droppeth*, that is, is rotted with the euesdropping.

By the negligence of slouthfull persons, the roofe of the house, by little and little goeth to decay, and, when the tyles are broken, and the eues boordes decayed, by the ydlenesse of the slouthfull owners that sitte with one hande wrapt in another, the walles of the houses rotte.

Vers. 39. *The bakers make bread for laughter, and wine cheereth life, and money answereth*, that is, contenteth *all men.*

What doth the most parte of men in the meane while? Surely, to the ende they may see how they perishe, of one side the bakers bake bread for manie, that is, the cookes dresse al kinds of meat, that by feeding without al care men may pamper the bellie, on the other side, wine in excesse

is

is powred out, and drinke, to make them merrie, who otherwise would not thinke their life to be any life. And because these thinges can not bee gotten, but by money which raigneth like a Queene, therefore this is the common labour, craft and skill of all men, how to get money, which, they that do possesse, thinke they possesse all thinges.

Vers. 20. *Despise not the King, no not in thy thought, and despise not a mightie man, no, not in thy inner chamber. For the byrde of heauen,* that is, that flyeth in the ayre, *shall carrie the voyce, the feathered foule,* I say, *shall declare the woorde,* that is, what thou didst say.

And these are no common faultes, but are euen incident vnto those, by whome they might and also ought to bee restrained, and brought into good order. But thou, who, as I haue shewed, must take a farre diuers course, although thou doe serue that King, in whome, these or like the like faultes doe raigne, yet remember to vse discretion, and, though it be to thy selfe alone, yet speake no otherwise of him, then his authoritie requireth; because God hath set him, ouer thee, and his authoritie is from the Lord God. For although he vse it amisse, yet, is it lawfull for thee to forget thy place, that is, thy priuate condition, and that duetie that thou owest vnto him? Nay, if thou doe otherwise, be sure, that albeit thou haue spoken it, where no man can bewray thee, yet the very birdes shall rather bring it vnto him, then thou shalt carrie it away scotfree.

CHAPTER XI.

Vers. 1. *Cast thy bread vpon the face of the waters,* that is, vpon the waters that runne before thee. *For in the diuers moldes of dayes,* that is, at length, and in processe of time, *thou shalt finde it againe.*

NOW, that which I haue often beaten vpon, concerning the right enioying of those good thinges, which God hath giuen to euery man for the vse of this life, I would haue you thus to vnderstande me, that euery man beare in minde, that hee was borne, not onely to haue regarde of himselfe

himselfe and those that belong vnto him, but also to relieue the necessitie of anie strangers whatsoeuer, as farre as hee is able, not following their example, who thinke it cast away, whatsoeuer they bestowe vpon poore straungers, or anie who can not recompense them the like againe. For contrariwise I commaunde, that euery one, not standing vpon these pretences, which most men vse to make for their couetousnesse, distrustfulnesse and hardnesse of heart, shoulde rather cast of their substance downe the streame, that is, hauing no regarde of vntoward excuses, which hinder the duetie of charitie, for I am well assured, that, what hee thinketh to bee lost, hee shall at the length finde there layde vp, where he shall receiue it againe with great aduauntage.

Verse 2. Giue a portion, that is, distribute of thy goodes, *to seauen: and also to eight, because thou knowest not what euill shall be vpon the earth*, that is, howe great want may come.

I forbidde thee also, when it standeth vpon helping of others, to thinke vpon sparing. Nay rather I counsayle thee, without taking too neere and too streight an account of the number of the poore, to affourde thy helpe not onely to one, but euen to seauen or eight, if occasion so require: yea, I would haue rich men in bestowing their liberalitie, to haue regard not onely of the present want of the poore, but also to prouide for them in time to come, as not knowing, whether some harder times be like to fall vpon them. Much lesse ought rich men to pinch in their liberalitie, for feare of some famine that peraduenture may come.

Verse 3. If the cloudes be full of rayne, they will powre it vpon the earth, and if a tree fall, that is, the fruite of a tree, *towarde the South or to the North, towarde what place soeuer it falleth, there it shall be.*

Therefore, followe those full cloudes, which water the earth by powring out raine euery where, without making any difference: and those bountifull trees, whose fruite, what side soeuer it falleth on, whether on the South or on the North, feedeth both the one and the other.

Verse 4. He that obserueth the winde, shall not sowe, and he that regardeth the cloudes shall not reape.

Surely,

Surely this bonntifulnes is like the seede time, after which followeth harueſt, and there is alway time to doe good. See therefore that no lingering, pretending the name of wiſdome let thee from this dutie; neither be like vnto them, of whome one ſort looſeth the ſeed time, while they waite for a winde, others miſſe of harueſt while they tary for a more fit opportunitie from the cloudes.

Verſ. 5. As thou knoweſt not which is the way of the winde, and as thou knoweſt not the bones in the wombe of her that is with child: ſo thou knoweſt not the worke of God, that worketh all things.

Rather commit thy ſelfe and al that thou haſt to the prouidence of God, the reaſon and times whereof, there is no cauſe for thee to maruell though thou canſt not atteine vnto, conſidering that thou knoweſt not the way of the winde that bloweth euery day, and howe the bones growe and are hardened in the womb of a woman that is great with child. Howe then art thou able to reach vnto the force of Gods power that worketh all things?

Verſ. 6. Sow thy ſeed betimes in the morning, and in the euening let not thine hand reſt: for thou knoweſt not whether ſhall bee good this or that, or whether both ſhalbe a like good.

Euery time I ſay is ſeaſonable to beſtow a benefite. Therfore in the morning ſowe this ſeede of bountifulnes, and let not the euening finde thine hands idle. For thou knoweſt not whether of theſe two will be more gainefull vnto the, or whether thou ſhall reape an harueſt of them both.

CHAPTER XII.

VERSE 1. *Surely light is ſweet, and it is good for the eie to ſee the ſunne.*

FInally, that I may at the length make an end of ſpeaking, for this matter thus I conclude. Surely the light of this life is ſweet, and it is a very pleaſant thing to looke with the eies vpon this light of the Sunne.

Verſ. 2. But if a man liue manie yeares, and in them all reioice, and yet remember the daies of darknes, that they are many, whatſoeuer ſhall befall him, he will thinke is vanitie.

But although a man liue verie long & as pleaſantly as may be

be, yet if he remember how great part of his life he hath passed with care and griefe, as it were in darkenes ouer shadowing the light of his life, and compare the time of that his long life with the space wherein being dead he shall lie in the darkenes of the graue, surely he will thinke, that whatsoeuer sweetnes he felt in his life, was but vanitie induring for a small time.

Vers. 3. *Therefore reioice ô young man in the daies of thine youth, and let thine hart cheere thee,* that is, take thy fill of whatsoeuer pleasures thou likest: *and walke in the waies of thine owne hart,* that is, so order thy life as thin owne mind shall councell thee: *and according to the sight of thine eis, But know that for all these things God will bring thee to iudgement.*

Go too now therefore ye young men (for I thinke I ought especiallie to speake to these, whome aboue all other the deceitfull shadow of this life doth beguile) and say, and spare not, this our youth will shortly end, let vs spend it in ioy, let vs runne ouer this time of our youth, merrily and as we our selues like best. Whatsoeuer pleaseth our eies, that let vs desire. But ô young man whosoeuer thou art, these are the things, for which thou maist be sure thou shalt be brought to Gods iudgement seate to answere for them.

Vers. 4. *Rather take away wrath,* that is, such things as prouoke the wrath of God *from thine heart, and turne away calamitie from thy flesh,* that is, from thy selfe. *For childhood and youth are vanitie.*

But what is more fearefull, then to be brought before the iudgement of almighty God there to be condemned? Therefore see rather, that all those things be farre from thy mind, that may prouoke the wrath of God, and turne from thy selfe these punishments. For the flowre of this thy youth will soone vanish away: and that will stande for euer which hee shall once determine of thee.

Vers. 5. *And remember thy creator in the daies of thy youth, before the daies of miserie come, and the yeares draw neere, of which thou maiest say, I haue no pleasure in them.*

And thou shalt in this sort prouide for thy selfe, if in thy very youth, and before that miserie come which verie age bringeth vpon thee, and the number of thy yeares increasing,

sing, thou come to that point, that euen thine owne life bee vnpleasant vnto thee, thou set alwaies before thy mind, both the power and goodnes of thy creatour.

Vers. 6. While the sunne is not darke, nor the light, nor the Moone, nor the starres, nor the cloudes retorne after raine.

I say, before thine eies be so dim me that the most bright Sunne, the Moone and the starres cannot be discerned by thee, and thine eies beeing bleared, one humour may fall downe into them vpon another.

Vers. 7. In the daie, that is, the time, *wherein the keepers*, that is, the proppes, *of the house shall shake, and the strong men shall bow themselues, and the grinders shall cease. because they shal be diminished, and they waxe darke that looke through the windowes.*

Euen then when those two postes (that is, the two legges, that beare vp the bodie as it were the vpper building of the house) shall tremble and faint: and mens raines that were before verie strong, shall stoope, and hauing lost thy teeth, thy grinders shall not be able to chew thy meate, being both in number fewer and for strength weaker, and the apples of thine eies, which out of the hollow places of thine eies as out of windowes beheld all things, that came in the waie, be ouerspred with darkenes.

Vers. 8. And the gates without shall be shut with the small sound of the grinding: and the old man shall rise at the voice of the bird, and all the daughters of singing shal be abased: that is, the instrument of the voice shall no more sing, but vtter a small and low sound.

And those two leaues, to wit, the lippes, shall scarse open a way for the voice: and the gummes shal make a verie small noise in eating: and the olde man shall bee awaked with the least voice of a birde, the throte and other instruments of the voice, that were wont to sing sweetlie, shall make a slender and low sound.

Vers. 4. And they, that is, olde men, *shal be afraide of the high thing*, that is, anie little stone, or other thing, that sticketh vp in the ground, whereon they grow, *and terrours shall be vnto them in the waie: and the almond tree shal bud, and the grashopper shall be a burden vnto him, and the appetite shall bee*

destroyed,

destroied, because man goeth to the house of his age, and the mourners shall go about in the streete.

The feete shall go as if they were readie to fall, and shall be afraide of euerie litle stone that sticketh vp: when the spring driueth away the sharpe winter, the almond tree indeede shall bud, and the grassehoppers shall burst with singing, but the old man shall loth all things, hasting to returne to that his long home and even now waited for of the mourners, without in the streete.

Vers. 10. *So long as the siluer cord is not vntied, nor the golden dish broken: nor the wheel broken aboue the cistern.*

See, I say, and looke to these things thou young man, before that siluer line, whereby thou draweſt breath be vntied, and that golden dish of the heart be broken, wherein the verie vitall spirite is conteined: and the braine out of which as out of a water pot the vapours being dissolued fall downe into the stomack as into a well: to conclude, before that continuall going and comming of the vapours which rising out of the body ascend vpward, and from thence againe discend into the lower parts as it were into a cisterne, being ceased, death doe follow.

Vers. 11. *And before the dust returne to earth as it was, and the spirit returne to God that gaue it.*

When the bodie shall returne to dust, from whence it was taken, and the spirit go backe vnto God from whome it proceeded.

Vers. 12. *Vanitie of vanities*, that is, most vaine, *saith the Preacher: all things I say, are vanitie.*

Therefore that is moste true wherewith I began this Sermon, to witt, that all things in this worlde, are flitting and transitorie, and full of moste vaine vanitie.

Vers. 13. *And the more wise the Preacher was, he did moreouer teach the people knowledg and made them hearken*, that is, put foorth him selfe to be heard, *and searched*, that is, gaue him selfe to search out thinges, *and set in order manie parables.*

There are also other thinges beside and those not a fewe, whereby according to that wisdome wherewith God hath indued me your Preacher among other men, it likewise appeareth

peareth that I haue beene very carefull to teach you and make you vnderstand. whatsoeuer I had found out by diligent search, for which vse also I writt verie manie notable lessons studiouslie gathered together.

Vers. 14. *For the Preacher sought to find out words of desire.* that is hee tooke paines to find out such things, as worthily are to be desired, *and a writing* that is, *vprightnes and words of truth.*

And in this sermon I propounded to my selfe to open that vnto you, whereunto as the thing of all other most to bee desired, all our desires and indeuours were chiefliе to be referred: I meane, to deliuer vnto you written in this booke the true and certen opinion of the attaining the soueraigne good.

Vers. 15. *The words of the wise are as goads & as nailes fastned the words of the authors of the collections,* that is, of them by whom they were gathered *which are deliuered by one pastors,* to wit, by God that only gouernour of his Israell.

For the admonitions of wise men are as goades, whereby both the slouthfull are pricked forward, and they that runne of their owne accord are prouoked to make more speed and as it were with the help of nailes those sayings are driuen in deeper and stick faster, which are out of manifold places gathered by diuerse teachers, but indited by that one Pastor of Israell, I meane God.

Vers. 16. *Therefore my sonne, be sufficiently warned by them; for there is no end of making bookes: and much reading is a toile to the flesh.*

I woulde therefore haue euery of you, whome I imbrace as a father doth his children, so to rest in these things, that in this matter you require no more. For there is no end of much writing: but the more of these kinde of matters a man knoweth, the more thoughtes shall hee intangle him selfe with all, which will neuer satisfie the minde, but fill it with endlesse cares.

Vers. 17. *The end of the word and of all hearing is* that of this sermon, and of those things you haue heard, *Feare God and keep his commaundements, for this is the whole of man.*

Now

Now all those that have heard this Sermon in effect may apply to this, and may be comprised in these few words, Fear God, and be diligent to keepe his commandements. For this is the onely thing, which every man ought to looke unto and to doe: all their endeavours must be, if they will be partakers of true felicity.

Vers. 14. For God will bring every worke to judgement, & every secret thing, whether it be good or evill.

For no man shall hide or doe any thing, whether it be secretly or openly, whether it be well or ill done, wherein God almighty will not take account of his judgement: secret and wicked things must at the time shall come give an account.

GOD BE PRAISED.

AISE'D.